

APOSTOLIC JOURNEY TO URUGUAY, ARGENTINA AND PERU

Leo XIV in

Argentina

All the addresses, homilies and words of the Holy Father

augustinianswiththepope.com

DIGITAL EDITION · ENGLISH
8–11 NOV 2026



APOSTOLIC JOURNEY TO URUGUAY, ARGENTINA AND PERU

Leo XIV in Argentina

All the addresses, homilies and words of the Holy Father

8–11 NOV 2026

ABOUT THIS EDITION

The texts of Leo XIV reproduce the official English version published by the Holy See at vatican.va.

The introduction, chapter titles and Augustinian keys are by the AgustinosConElPapa.com editorial team.

The impromptu words to the volunteers in Luján (chapter 11) are an unofficial translation by the AgustinosConElPapa.com editorial team.

Copyright © Dicastery for Communication

vatican.va · agustinosconelpapa.com/en

Contents

·	**Introduction** Four days, three cities	4
·	**The journey at a glance** 8–11 Nov 2026	9
01	**A homeland we receive** Sun 8 · Address	11
02	**The city of charity** Mon 9 · Address	33
03	**A river that gives life** Mon 9 · Homily	46
04	**No work is small** Mon 9 · Address	58
05	**Dignity, freedom, hope** Mon 9 · Address	80
06	**Everyone is welcome** Mon 9 · Homily	94
07	**A land of saints** Tue 10 · Homily	110
08	**A life at God's disposal** Tue 10 · Address	125
09	**Everyone toward Christ, everyone with Christ, everyone like Christ** Tue 10 · Answers and address	143
10	**A new life is possible** Wed 11 · Address	164
11	**Argentina, rise up and walk!** Wed 11 · Homily	175

INTRODUCTION

Four days, three cities

“Everyone is welcome.” With that motto, which the Pope completes with “Go and proclaim!”, Leo XIV arrived in Buenos Aires on Sunday 8 November, at 16:33 local time, to begin the second stage of his apostolic journey to Uruguay, Argentina and Peru. Four days between Buenos Aires, Córdoba and Luján, with very different encounters: authorities, people with disabilities, workers, religious leaders, bishops, young people, prisoners and volunteers.

This book gathers everything the Holy Father said in Argentina: eleven texts, from the address to the authorities at the Palacio Libertad to the final words of thanks in Luján. There are the addresses and the homilies, the answers to the young people at the vigil, and also the impromptu remarks — the ones that were not on the page.

Argentina is also a family home for the Augustinians. That same Sunday evening, at 19:30, the Pope received at the Apostolic Nunciature representatives of the Augustinians, the Augustinian Recollects and the Augustinian Missionary Sisters. Fray Diego Corbalán, OSA, remembers it like this:

“From the moment he walked into the room and greeted us, he still had the same warm gaze. Different now, because he is Pope Leo, but the same closeness, the same warmth of a person, of a brother.”

FRAY DIEGO CORBALÁN, OSA

They brought gifts with a story: a painting by the artist Mercedes Fariña inspired by Peru, another from former students recalling the return of the Augustinians to Argentina in 1901, and a personalised mate. “Mate is always a sign of community, of fraternity, of sincere dialogue and of listening,” explains Fray Diego.

That family spirit was also lived at the parish of San Agustín, where more than a hundred young people and nearly four hundred adults of the Augustinian family

gathered to prepare the welcome and, on Monday, shared Mass with the Pope at the Monumento de los Españoles.

And Saint Augustine appears, in his own way, in the Pope's words. In Luján, sending the Argentine people on mission, he quotes him:



As Saint Augustine tells us: "Love and do whatever you please: if you are silent, be silent out of love; if you cry out, do so out of love; if you correct, correct out of love; if you forgive, forgive out of love. May the root of charity dwell within you; from that root, nothing but good can spring forth" (cf. Saint Augustine, Homily on the First Letter of Saint John to the Parthians, 7:8).

In the meeting with the religions he recalled that the word “religion” comes from *religare* — to bind people to one another — and at the vigil he assured the young people:

> **“No one has fallen so low that Christ cannot raise them up.**

May these pages accompany you on your phone, on the road or before sleep, and help us live what the motto of the journey proposes: all welcome and all sent, united in one heart and one soul, turned toward God.

THE AGUSTINOSCONELPAPA.COM EDITORIAL TEAM

APOSTOLIC JOURNEY TO URUGUAY, ARGENTINA AND PERU

The journey at a glance

SUNDAY 8 NOVEMBER

01 **A homeland we receive**
Palacio Libertad · Buenos Aires

MONDAY 9 NOVEMBER

02 **The city of charity**
Little Cottolengo of Don Orione · Claypole

03 **A river that gives life**
Monumento de los Españoles · Buenos Aires

04 **No work is small**
Catholic University of Argentina · Buenos Aires

05 **Dignity, freedom, hope**
Palacio San Martín · Buenos Aires

06 **Everyone is welcome**
Metropolitan Cathedral · Buenos Aires

TUESDAY 10 NOVEMBER

07 **A land of saints**
Military Aviation School · Córdoba

08 **A life at God's disposal**
Cathedral of Our Lady of the Assumption · Córdoba

09 **Everyone toward Christ, everyone with Christ, everyone like Christ**
Monumento de los Españoles · Buenos Aires

WEDNESDAY 11 NOVEMBER

10 **A new life is possible**
Federal Penitentiary Complex · Buenos Aires

11 **Argentina, rise up and walk!**
Basilica of Our Lady of Luján · Luján

01

PALACIO LIBERTAD · BUENOS AIRES

ADDRESS

A homeland we receive

Meeting with the authorities, civil society and the diplomatic corps

SUNDAY 8 NOVEMBER

> **No generation builds its homeland from scratch. It inherits it.**

Mr President of the Republic,
Distinguished Authorities and Members of the Diplomatic Corps,
Ladies and Gentlemen,

I am very pleased to be here today in this beloved land of Argentina. Mr President, I thank you for your cordial words of greeting and for the welcome that, through you, your fellow citizens have extended to me. My greetings also go to the members of the Diplomatic Corps and the other Authorities present, and I extend my affectionate greetings to all the Argentinian people.

I have come as the Successor of the Apostle Peter and, therefore, as a Pastor. I wish to meet with the pilgrim Church in this land and to address the entire nation, together with those who have the task of serving it. The Church accompanies the lives of all peoples by virtue of the mission entrusted to her. Consequently, she also

wishes to propose to those who hold public office a message inspired by the Gospel and aimed at safeguarding the dignity of every person, civic concord, and the common good.

My arrival in this land is personally meaningful. For years, the universal Church listened to the voice of an Argentinian Pope, who treasured, in his memories and in his heart, the places, the people and the faith that he received here. Today, as his Successor in the Petrine ministry, I am in some sense retracing his steps in this country where the personal history of Pope Francis would later be joined to that of the entire Church. To come to the land in which he was raised is also to draw near to a much greater history, made up of generations of men and women who, before and after him, have inherited this homeland and left it a part of themselves.

Some of them were born here; others came from afar and here found a home; others still belong to the indigenous peoples whose presence predates the birth of the nation. From that encounter between diverse backgrounds and experiences, a people gradually took shape over time — a people who have learned to open their doors, to make room for the newly arrived and to preserve, even amid times of difficulty, a remarkable ability to rebound and move forward. All of them have contributed to the Argentina that I now have the joy of visiting. No generation builds its homeland from scratch. It inherits it.

It inherits it through a language and bonds that predate it, through institutions that others founded and through assets that have grown thanks to the work of many others. That history combines both reasons for gratitude and painful memories.

It is up to each generation to discern what deserves to be preserved, to confront past injustices and to add to its shared material and spiritual patrimony. The nation that is yours today will be inherited by others tomorrow.

Argentina's culture offers some of the most characteristic expressions of that heritage. Your country has made itself heard with a voice recognizable far beyond its borders: in José Hernández's *Martín Fierro*; in the pages of Jorge Luis Borges and all those other writers who have enriched the Spanish language with Rio Plata accents; in the tango, born from the encounter of different neighborhoods, ports and backgrounds. But also in the music and traditions of the interior, in theater and in everyday gestures as simple as that of sharing a drink of *mate*, which turns a moment of relaxation into an opportunity for conversation and closeness. These are

various expressions of a collective memory passed down from previous generations and entrusted to the creativity of those yet to come.

The Christian faith is deeply rooted in this heritage. It has left its mark on the nation's memory and lives on in the countless Argentinians who have found in the Gospel a source of meaning, hope and fraternity.

Sharing a common heritage entails learning to live together, even amid differences of opinion. History teaches us how much a people can grow when their disagreements become an opportunity for dialogue and encounter. Democracy, then, is also a part of Argentina's heritage that needs to be safeguarded. The freedom to elect one's own leaders through the ballot box, to participate in public life, freely to express one's convictions, to have confidence in the law, and to view

institutions as serving the interests of all parties: these are values that are consolidated over time and that each generation is called to care for and strengthen (cf. Saint John Paul II, *Centesimus Annus*, 46).

Democracy is also strengthened by the daily conduct of public life: through willingness to listen, through careful use of words, through the patient search for agreement, and through the ability to see those who think differently as fellow citizens with whom we share a common future. In this way, a spirit of trust is created, one that enables a society to deal with its differences without losing sight of the things that keep it united.

Those entrusted with public office are charged with a particularly demanding task. Authority is most authentic when it is exercised as service, when it looks beyond

the immediate, and when it uses its power to promote the welfare of all. Those who exercise authority have a duty to act with prudence, to acknowledge the limits of the power entrusted to them, and to direct their decisions toward the good of the entire community (cf. Saint John XXIII, *Pacem in Terris*, 53–60).



Authority is most authentic when it is exercised as service, when it looks beyond the immediate, and when it uses its power to promote the welfare of all.

The common good that authority is called to serve must also be discerned concretely in the circumstances of everyday life. Here, the family, the basic unit of society, plays an

essential role. Within the family, each individual learns to discover that his or her life is linked to that of others and is responsible for them. At home, we learn to care for the weak, to forgive, to share and to remain close to those in need; in the family too, many men and women receive the first seeds of faith.

A fundamental element of the common good is the capacity to earn a living through one's own work. This land knows well and esteems the efforts of all those who work for a living, in the countryside and in the cities, in shops and factories, in schools and in hospitals, as well as those who start businesses and those who work to support their families, day after day. Work enables men and women to provide for their loved ones, to develop their abilities and to feel that they are participating in the building up of their homeland (cf. *Dilexi Te*, 115). For this reason, efforts should be made to promote

whatever creates opportunities, stimulates private initiative and ensures that economic growth also benefits those who are disadvantaged. Here I think of families facing an uncertain future, the unemployed, the elderly who for years contributed to society, and all those who, despite hard work, nonetheless struggle to meet their household's needs.

Argentina possesses an abundance of human resources. To make this wealth bear fruit for the benefit of all, particular attention should be given to the young. The opportunities they encounter today will largely determine whether they will be able to realize their hopes in life here. A nation must seriously ask itself where it has failed when its young people have to leave their homeland in order to make their dreams come true.

> **A nation must seriously ask itself where it has failed when its young people have to leave their homeland in order to make their dreams come true.**

Specifically, creating the conditions for the young freely to plan their future in Argentina means bolstering education, vocational training, universities and research. Throughout its history, this nation has sought to extend education to ever broader sectors of society. Thanks to that effort, generations of Argentinians have been able to cultivate their abilities and contribute to the country's development through a wide range of trades and professions. Preserving and strengthening this commitment to education requires

providing young people with an education that allows them to discover their talents, to develop them and to put them at the service of others (cf. Saint Paul VI, *Populorum Progressio*, 14–15). This commitment also involves trusting young people, recognizing their capacity for initiative, and making room for them to contribute their own ideas and take on responsibilities. The nation needs to rely on their intelligence, creativity, and participation, starting now.

With these considerations, another question arises: What place do children not yet born occupy in our decision-making? Before asking ourselves what kind of world we will leave our children, we must first recognize their dignity. Our responsibility toward future generations begins with welcoming life from its very first moments and safeguarding it until its natural end (cf. Saint John Paul II, *Evangelium Vitae*, 101). That same dignity requires that particular concern be

shown for those affected by illness, dependency and disability. Here too, we have a duty to care for others, to alleviate suffering, to accompany them, and to ensure that every person feels that his or her life always retains a value that no circumstance can diminish.



Before asking ourselves what kind of world we will leave our children, we must first recognize their dignity.

This responsibility toward our fellow men and women also extends to the care of the earth. Argentina has been blessed by God with extraordinary natural wealth. Its fields, water reserves, energy sources, minerals, and the diversity of its ecosystems offer vast possibilities for development. A truly

human ecology will combine care for creation with care for people, and ensure that the use of those resources contributes to the wellbeing of communities and preserves the conditions that make life and work possible in their territories (cf. Benedict XVI, *Caritas in Veritate*, 51).

Rapid technological advances, in turn, are opening up possibilities that were barely imaginable just a few years ago. They are also raising far-reaching questions, especially with regard to artificial intelligence. Medicine, education, production and research now have tools capable of profoundly transforming human life. These advances call for a careful consideration of the consequences of their application and the responsibilities of those who decide how to use them. Technological development requires an ethical consciousness that is equal to its challenges (cf. Francis, *Laudate Deum*, 21–24).

Many of these responsibilities extend beyond the boundaries of any single State. Great rivers unite territories; ecosystems stretch from one country to another; energy, food, knowledge and human mobility create bonds that transcend borders. Thinking about Argentina's future thus also makes us look toward the peoples with which it shares this continent. South America possesses great human and natural wealth, and its peoples share historical ties and cultural traditions that offer a broad scope for cooperation. Argentina can contribute to such cooperation by virtue of its experience and capabilities. Increasing opportunities for encounter and collaboration is one way of jointly assuming responsibilities that no country can face alone.

Cooperation of this sort is likewise necessary in the face of serious threats. Organized crime, human trafficking

networks, arms and drug trafficking together with corruption all undermine social cohesion, fuel violence and divert resources necessary for the common good. In the face of these realities, coordinated action among States and the strengthening of institutions are indispensable. The latter process depends on the personal integrity of those entrusted with the responsibility of governing, for corruption undermines the confidence of citizens in their institutions (cf. Saint John Paul II, *Ecclesia in America*, 23 and 60).

This common cause finds one of its highest expressions in the service of peace. The legitimate interests of each nation must be defended by means of dialogue, respect for the law, and a constant effort to reach agreement. South America has been able, at troubled times in its history, to find processes of negotiation and understanding in order to surmount grave

tensions. Argentina is called to preserve this readiness to engage in dialogue and to help ensure that it continues to bear fruit.

The Church, for her part, wishes to contribute to this shared spirit of responsibility. Her presence in Argentina is part of a history that spans the entire American continent. For centuries, the Church has walked alongside the peoples of the continent, proclaiming the Gospel and celebrating the faith, educating, caring for the sick, standing with the poor, supporting families, and promoting peace and reconciliation.

That mission is rooted in the love of Christ, who shed his blood for all. It continues today in parishes and communities that are called to keep their doors always open, so that every person may find there a warm welcome and a sense of closeness. *"*Welcomeeveryone*"* (cf. *Mt* 22:9-10)

expresses, in a few words, the universal invitation of the Gospel, which reaches every person and calls them to an encounter with Christ and to conversion. This welcome also gives rise to the Church's mission: "Go into all the world and proclaim the good news" (cf. *Mk* 16:15). Obedience to that command continues to bear fruit in schools and universities, in social initiatives, and in the daily witness of all those men and women who place their faith at the service of others.

There are goods that a society requires and that no public policy can produce on its own. Trust, forgiveness, readiness to serve, and the recognition that one's life has a meaning that transcends success or utility: these goods are cultivated in the conscience of individuals and in the lives of families and communities. Faith nourishes and sustains these values. For this reason, the Church wishes to remain close to

Argentina, to share in its burdens and joys, and to offer it the hope that springs from the Gospel.

In looking back on the path this nation has traveled, there is one image that keeps returning to mind, namely that each generation inherits a homeland that it has received from the hands of others. For a certain time, that generation is called to live on the land, to guard and preserve it, and to help it grow. Then, it must pass it on to others in turn (cf. Francis, *Laudato Si'*, 159). Indeed, as Gardel sang, *life is but a breath*, yet the good that each generation preserves, and passes on, endures. Faith invites us to lift our gaze even higher, toward the eternal happiness to which God calls us.

“Indeed, as Gardel sang, life is but a breath, yet the good that each generation preserves, and passes on, endures.

Dear Argentinian friends, much of that responsibility rests in your hands today. The extraordinary heritage you possess allows you to look to the future with confidence. It is now up to you to bring to fruition all that you have inherited and to keep alive that commitment to “establish national unity,” proclaimed in the Preamble of your Constitution. May those who come after you inherit a united homeland, worthy of its history and the possibilities it holds.

Finally, my thoughts turn to Our Lady of Luján, the silent guardian of your memory. Generation after generation, mothers and fathers, workers, young people, and the elderly from every corner of the country have come before her image, bringing with them the concerns and hopes of their time. To those prayers I now wish to add my own. I want to do so with the words that Pope Francis spoke with you in mind: “May the Lord help you grow as a people” (cf. *Video Message to the Argentinian People*, 30 September 2016). I make this heartfelt prayer to the Lord, through the intercession of Our Lady of Luján. May she continue to watch over this land, care for each of its children, and keep them always close to Jesus.

May God bless Argentina and all its people. Thank you very much.

THE AUGUSTINIAN KEY

What a people is

> **A people is a gathering of rational beings, bound together by a shared agreement on the things they love.**
>
> Saint Augustine, The City of God, XIX, 24

Augustine defines a people not by its territory or its strength, but by what it loves in common. It is the underlying question of the Pope's address: what does a nation receive, what does it guard, and what does it hand on to those who come after?

02

LITTLE COTTOLENGO OF DON ORIONE · CLAYPOLE

ADDRESS

The city of charity

Visit to the staff and residents of the Little Cottolengo of Don Orione

MONDAY 9 NOVEMBER

> **Today I would like to affirm that your lives are not a burden on society. They are a blessing, because you can help us to remember the foundation of the dignity of every human being and what is truly important in life.**

Dear brothers and sisters, good morning!

I am happy to be here with you today. I am grateful for the kind words of Bishop Jorge Lugones of the Diocese of Lomas de Zamora and of Brother Jorge Silanes, Director of this center. I would also like to thank Marta and Norma for sharing their testimonies. Thank you very much. Thank you all for the music, and for welcoming me with such enthusiasm and joy.

There are places, like this Home, where charity is not only expressed through deeds, but is clearly visible in every gesture, face and smile, and, we might even say, in the very air we breathe. Such is the "Little Cottolengo," a fraternal community whose doors are always open, where everything speaks of God's love.

Saint Luigi Orione, its founder, wanted this place to be known as a "city of charity." He prayed and worked for many years to build

it, trusting deeply in divine providence and driven by love for the weak and poor of society, who were often ignored and left to fend for themselves. As I reflected on the longing in the heart of Don Orione, a father and shepherd, three “cities” came to mind — places where Jesus, too, breathed the fresh air of freely given charity. They are Bethlehem, Nazareth and Bethany.

In Bethlehem, which means “House of Bread,” Jesus was lovingly welcomed, kept warm and nourished by Mary and Joseph. He was recognized with affection and admiration by the wise, as well as by the humble and simple. We can say that in Bethlehem, one senses a love for life, and that love transforms the cold poverty of the setting into the warmth of a home. It is a place that respects the dignity of every human person, valuing and welcoming all as a gift from God.

Years later, Nazareth became the city where Jesus learned to be part of a family and integrate into the community. Here he grew “in wisdom, and in years, and in divine and human favor” (*Lk* 2:52), and cultivated the value of work and responsibility. It is a place that does not exclude others, but rather incorporates them into social life, appreciating their talents and abilities and helping them fulfill their potential — as we have seen in Marta’s life and in the book she has written.

Finally, it was in Bethany, through the gift of friendship with Martha, Mary, and Lazarus, that Jesus experienced the value of authentic and sincere human relationships. In such relationships, no one is marginalized or abandoned. Instead, there is companionship, listening, and counsel; faith and service are shared, along with sorrows and joys. In short, Bethany is a place that helps us move beyond

individualism, a place where one feels loved and desires to love others in concrete ways. As Norma shared in her testimony, places like this make people feel accepted, cared for and loved just as they are.



In short, Bethany is a place that helps us move beyond individualism, a place where one feels loved and desires to love others in concrete ways.

As we can see, Jesus lived in places where he could breathe the air of charity; where he experienced the love of *a family*, *integration* into a community, and *fraternal friendship*, sharing life with his loved ones. I hope this brief reflection will encourage us to consider and give thanks for so many "cities of charity," such as this Little

Cottolengo, where the Gospel remains alive and active, here and now, in this beautiful country.

In this regard, I would like to recall some words which my predecessor Saint John Paul II addressed to a group of people with disabilities. He said that God's love "is the foundation of our hope and the breath of our life. God has shown us in an unsurpassable way through Jesus Christ how much he loves every person and how immense is the dignity he has bestowed upon them through him. Precisely those who suffer from a physical or spiritual disability must recognize themselves as friends of Jesus, as those whom he loves in a special way" (*Angelus*, Osnabrück, 16 November 1980).

Dear brothers and sisters, many residents and staff members, religious men and women, family members and volunteers

who contribute to this great work have come to today's gathering. In their radiant eyes I can see such warmth; in their open hands I can recognize countless deeds of selfless service; in their generous hearts I can sense great tenderness and understanding. Thank you all for your examples of self-sacrifice and love of neighbor.

The noble work that you carry out here every day, with such affection, effort and dedication, is building a solid foundation for a new city: a city of charity, of fellowship and of peace. It is certainly a "slower, less visible and less spectacular" building project than that of other kinds of cities, but it "is this prospect of commitment, this construction site of hope, that we call the 'civilization of love' (*Magnifica Humanitas*, 185).

The values of dignity, belonging, and fraternal friendship that distinguish places like this have much to say to our societies, which are often driven solely by the pursuit of economic success or the cult of outward appearance. Today I would like to affirm that your lives are not a burden on society. They are a blessing, because you can help us to remember the foundation of the dignity of every human being and what is truly important in life. A nation's progress is also measured by how it welcomes all people with disabilities and particular needs.

“

A nation's progress is also measured by how it welcomes all people with disabilities and particular needs.

In this special moment, I would like to share with you all my hope for this country: that Argentina may be capable of performing great works of charity, such as we see here, where the love of Christ triumphs over individualism and exclusion. I dream of thousands of young people volunteering to contribute to the great legacy of charity that the sincere and simple faith of the Argentinian people has built up over the centuries. I dream that a new generation of saints devoted to charity might be forged in Argentina! Indeed, why shouldn't all of you be among them? The love of Christ urges us on! (cf. *2 Cor* 5:14).

I dream that a new generation of saints devoted to charity might be forged in Argentina! Indeed, why shouldn't all of you be among them?

Dear friends, let us continue to respond with faith and hope to the universal call to holiness (cf. *Lumen Gentium*, 11). Our beloved Pope Francis shared this same desire, and for this reason he wrote: "We are all called to be holy by living our lives with love and by bearing witness in everything we do, wherever we find ourselves" (*Gaudete et Exsultate,* 14). Let us place the gifts we have received at the service of the least among us and those in need, each according to our ability, so that the city of charity may grow stronger, spread and succeed in breaking down the barriers of selfishness.

Finally, I would like to draw attention to the relic of Don Orione's heart that is kept here, in this community's chapel — a testament to the deep bond that united this holy Italian priest to the land of Argentina. His incorrupt heart continues to remind us that "charity will save the world," because "God is love" (*1 Jn* 4:8) and "love never ends" (*1 Cor* 13:8). The secret to Don Orione's life, lived out of love, was revealed by Saint John Paul II, during his homily at the canonization of this tireless apostle: "The heart of this strategy of charity was *'without limits because it was opened wide by the charity of Christ'* (Saint Luigi Orione, *Writings*, 102, 32). Passion for Christ was the soul of his bold life, the interior thrust of an altruism without reservations, the always fresh source of an indestructible hope" (*Homily*, 16 May 2004, 2).

May God bless you all, and may he also pour out abundant blessings upon your families, benefactors and your loved ones. I

carry you in my heart. Thank you.

THE AUGUSTINIAN KEY

Two loves, two cities

> **Two loves have built two cities: love of self, even to the contempt of God, the earthly city; love of God, even to the contempt of self, the heavenly city.**

Saint Augustine, The City of God, XIV, 28

The Pope speaks of building “a new city”: the city of charity, against individualism and exclusion. Augustine gave a name to that tension: what raises a city is what it loves.

03

MONUMENTO DE LOS ESPAÑOLES ·
BUENOS AIRES

HOMILY

A river that gives life

Holy Mass at the Monumento de los Españoles

MONDAY 9 NOVEMBER

> **Where there was death, now there is life; where there was sickness, now there is health; where there was barrenness, now there is fruitfulness.**

Dear brothers and sisters,

It fills my heart with joy to celebrate this Holy Eucharist with you. “Come, behold the works of the Lord” (*Ps* 46:8), the psalmist invites us today. My visit to this land of Argentina has allowed me to see on your faces the enthusiasm of your faith, that great gift of the Holy Spirit within us. The most beautiful work the Lord has entrusted to us is his Church, made visible whenever the people of God gather around the same table to give him thanks.

The Feast of the Dedication of the Lateran Basilica, which we celebrate today, brings us to the heart of what it means to be the Church. The Basilica of Saint John Lateran is the cathedral of the Bishop of Rome, the Pope, and as such is a sign of unity and communion for all the Churches throughout the world. For this very reason, it is called the “Mother of all Churches.”

The motherhood of the Church of Rome finds expression in her service of communion, so that all the baptized may recognize one another as brothers and sisters in one household. In the Church, we are all welcomed as "members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. In him the whole structure is joined together and grows into a holy temple in the Lord" (*Eph* 2:19-21).

It is precisely the image of the temple that brings together the readings we have heard.

In this regard, the Gospel recounts a striking gesture by the Lord: Jesus drives the merchants out of the temple with a whip made of cords (cf. *Jn* 2:15). In doing so, he seeks to restore the Father's house to its true purpose. Humanity has always been

tempted to “bargain” with God. This is the pagan mentality of giving in order to receive — the illusion that we can win God’s favor by offering him something of our own in return. Christ uproots this way of thinking, for God is Father, always ready to give us every good thing. In this way, the temple, the dwelling place of his presence, becomes once again a house of prayer for all his children.

“

Christ uproots this way of thinking, for God is Father, always ready to give us every good thing.

From this house, according to the vision of the prophet Ezekiel, a river flows beneath the threshold towards the east (cf. *Ez* 47:1). This image is rich in meaning: its waters purify everything they touch, bringing creation to life and making every kind of tree flourish with fruit that never fails. The waters flow toward the region of the Arabah. With this detail, the biblical text is referring to the desert region that descends towards the great Dead Sea depression, where nothing grows, as its name suggests. Yet these waters are made wholesome: fish abound, and every living creature comes to life again. Where there was death, now there is life; where there was sickness, now there is health; where there was barrenness, now there is fruitfulness.

The Psalm describes the earth shaking and mountains trembling in the depths of the sea. These images reflect the fragility and

chaos that we so often encounter in human experience. Our families often face difficult circumstances: instability, social hardship, precarious employment, domestic violence, painful separations and addictions that destroy young people's futures and damage family relationships. Amid all these hardships and crises, God's word shines out as a source of hope: God is in our midst; we need not be afraid. "God is our refuge and strength, a very present help in trouble" (*Ps* 46:1). On the rock that is Christ, our families and society as a whole find the foundation that sustains the house and protects it from the storms that beat against it (cf. *Mt* 7:24-27).

As we celebrate the Dedication of the Lateran Basilica today, we call to mind the sign of God the Father's saving presence in his Church. The Church, temple of the Spirit and mystical Body of Christ, offers us the living water that is Jesus himself, who

cleanses and heals our wounds (cf. *Jn* 4:14). In the Lord's presence, within his house, our families likewise find strength and healing, and never cease to bear fruit.

Dear brothers and sisters, through his resurrection, Christ has already made room for us in his heart. Welcome this grace into your families! With him and in him, every family can become a seed of genuine renewal for this country. Throughout Argentina's history, culture and society, the family has been a source of the fundamental values of its people. In this land, where different cultures and ethnic groups have come together, the family is the place where faith, human virtues, a culture of work, respect for the elderly, the defense of life and fidelity to one's word are handed on. Do not give in to those who dismiss the Christian family as outdated.

On the contrary, today more than ever, it remains a pillar amid the many insecurities of our time.

Open the doors of your homes to Christ! Speak naturally to your children about Jesus, and remain united to him. In the intimacy of the home, faith is passed on along with life itself, through the simplest gestures: a blessing before meals, a prayer before going to bed, forgiveness and mutual listening, grandparents teaching their grandchildren to pray, going to Mass on Sundays, and preparing for a retreat or a pilgrimage. Indeed, the family is a privileged place for coming to know and encounter Christ. Our beloved Pope Francis, who was Bishop of this city, expressed with great conviction that “the family is called to join in daily prayer, to read the word of God and to share in Eucharistic

communion, and thus to grow in love and become ever more fully a temple in which the Spirit dwells” (*Amoris Laetitia*, 29).



Open the doors of your homes to Christ! Speak naturally to your children about Jesus, and remain united to him.

Dear families, I encourage you to take a leading role in evangelization! The Church in Argentina needs you. Support the bishops, parish priests, pastoral workers and catechists in their mission. This Church is renewed and filled with enthusiasm when families, animated by faith, pray together and live out their ministry of proclaiming the Good News. In this way, your families bear fruit anew as you fulfill your educational mission “as a

true ministry through which the Gospel is transmitted and radiated, so that family life itself becomes an itinerary of faith and in some way a Christian initiation and a school of following Christ" (Saint John Paul II, *Familiaris Consortio*, 39).

> **"Dear families, I encourage you to take a leading role in evangelization! The Church in Argentina needs you.**

We entrust all our families to the Virgin Mary, Our Lady of Luján, and to her spouse, Saint Joseph. In the Holy Family of Nazareth, the Son of God found a home

in this world. May he bless us, so that our homes, too, may become temples of his presence.

THE AUGUSTINIAN KEY

One mind and one heart

> **The first purpose for which you have come together is to live in unity in the house and to be of one mind and one heart on the way to God.**
>
> Saint Augustine, Rule, I, 3

The “house” sketched in the homily — temple, family, Church — finds its dearest image in the Rule of Saint Augustine: a community where unity is not uniformity, but a single heart turned toward God.

04

CATHOLIC UNIVERSITY OF ARGENTINA · BUENOS AIRES

ADDRESS

No work is small

Meeting with the world of work

MONDAY 9 NOVEMBER

> **No work is trivial in the eyes of God: the greatness of a task lies not in what is done, but in the love invested in every gesture, every word and every thought.**

Dear friends,

Good afternoon, and thank you for your warm welcome. I deeply desired to meet with all of you, representatives of the work community in Argentina: workers and business leaders; members of trade unions and popular movements; teachers and other members of the academic community of the Catholic University of Argentina. I warmly greet the Grand Chancellor, the Archbishop of Buenos Aires, and the President of the Episcopal Commission for Social Pastoral Care, and I thank you for the words addressed to me on behalf of everyone present. In a particular way, I thank those who have shared their testimonies and artistic talents with us, bearing witness to the greatness of God in their lives.

Just as music helps us lift our souls to God and transcend the everyday realities of our lives, work invites us to take part in the Lord's marvelous and harmonious activity. In this regard, Saint John Paul II reminded us that "men and women, created in the image of God, share by their work in the activity of the Creator and, within the limits of their own human capabilities, in a sense continue to develop that activity, and perfect it as they advance further and further in the discovery of the resources and values contained in the whole of creation" (*Laborem Exercens*, 25). Work, therefore, is not an instrument of conflict. Rather, it helps build society through the contribution of all and respect for the order of Creation.

This conviction remains valid, however much the circumstances around us, and even the very structure of work itself, may change (cf. *Magnifica Humanitas*, 150). Today, the

anthropological underpinnings and the global dimension of work are not only confronted by the foundations of the economy, but are also challenged by the ecological crisis and the irresponsible use of the planet's resources. Wherever the domination of a few becomes the rule, work is turned into the exploitation of all components of the work community, and workers end up being valued solely for their efficiency. This reality takes on an unprecedented urgency when viewed from the perspective of integral ecology articulated by Pope Francis, according to which work contributes to the responsible stewardship of creation, in which technological development must be harmonized with respect for the rhythms of nature and the limits of the various ecosystems (cf. *Laudato Si'*, 11). This is an insight that remains valid even now, amid profound changes in the structure of work,

when the interests of a few seem to prevail, forgetting that “true progress is not what increases the wellbeing of some by degrading ecosystems, shifting costs onto the most disadvantaged communities, or compromising the living conditions of those who will follow us” (*Magnifica Humanitas*, 84).

All work, and every aspect of the work community, must always bear this distinctive mark: it must be carried out by people, who bring all their potential to bear, and it must likewise be directed toward the full development of those who perform it. Here we encounter the first and most fundamental of the principles of the Church’s Social Doctrine: *the dignity of the human person*. The human person is the author, the center and the goal of all economic and social life. The economy, therefore, must be at the service of the person, and not the person at the service of the economy. Although this statement may

seem theoretical, it is a central point of the Church's social thought dating back to my predecessor Leo XIII. In order to foster harmony between all parties and eliminate conflicts in the workplace, he reflected upon the need to establish a proper balance between economic principles, the outlook of employers and the needs of workers and their families (cf. *Rerum Novarum*, 20). This is why unemployment is a genuine tragedy in the life of those affected by it. To deprive a person of work is not simply to deny that person an income. It severely wounds their dignity, deprives them of the ability to contribute to society and plunges them into social exclusion, thereby fragmenting the unity of society and undermining the communal activity that is aimed toward the common good.

To deprive a person of work is not simply to deny that person an income. It severely wounds their dignity, deprives them of the ability to contribute to society and plunges them into social exclusion, thereby fragmenting the unity of society and undermining the communal activity that is aimed toward the common good.

As Pope Francis reminded us, “In a genuinely developed society, work is an essential dimension of social life, for it is not only a means of earning one’s daily bread, but also of personal growth, the building of healthy relationships, self-expression and the exchange of gifts. Work

gives us a sense of shared responsibility for the development of the world, and ultimately, for our life as a people" (*Fratelli Tutti*, 162). Here we see how the *principle of dignity* is directly linked to *the principle of the common good*, defined as the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily. The common good requires us to overcome sterile individualism and corporatist utilitarianism, and to promote a culture of encounter in which economic growth is translated into genuine integral human development.

From a Christian perspective, moreover, we see work as a means of sanctification, since through it we fulfil the will of the Most High. As we read in the opening pages of the Bible, "The Lord God took the man and put him in the garden of Eden to till it and keep it" (*Gen* 2:15). This biblical mandate is

the foundation of *the principle of the universal destination of goods*. Although the Church recognizes and defends the right to private property, this right is always subject to a social mortgage: the earth and its fruits have been given by God for the sustenance of all humanity (cf. *Laudato Si'*, 93). To "till" and "keep" means that we are not lords, but stewards of an inheritance that must be shared with equity and justice, eliminating the structural inequalities that marginalize the weak and taking into account our responsibility towards future generations. Such situations of inequality affect individuals, communities and nations, and even have an impact on relations between States, undermining mutual trust and each people's sense of belonging to the one human family, as well as the awareness of the duty of States to cooperate in resolving problems through joint decisions. We can therefore say that,

from the very beginnings of our existence on earth, work has belonged to the way in which the human person cooperates with God's action in bringing the world to perfection.

Human dignity, the common good, and the universal destination of goods: these principles speak to us of an intrinsic relational dimension and converge in the *principle of solidarity*. Solidarity is not a superficial feeling of compassion, but the responsibility of each person and each institution for the good of all. In a globalized economic structure that tends towards a "throwaway culture," solidarity becomes a force capable of building a social structure that can redefine market needs and labor relations according to criteria of justice and the logic of reciprocity. In this way, in the hands of those who know how to use them, talents become a privileged means of contributing to an effective common good

that adapts to technological advances without leaving anyone behind. For Christians, this also means recognizing that it is God who acts within us — if we are humble enough to acknowledge it.

The ingenuity with which the people of Argentina have applied themselves to work, contributed to the common good and developed innovations useful to society is undeniable. To mention only a few examples, we can think of areas such as astronomy, agriculture and medical science, where the contributions of Argentinians have led to significant advances. We can also think of the quiet and sacrificial work involved in household tasks, the unpaid hours devoted to preparing *mate* for neighborhood children, or the long days spent ploughing, cultivating and harvesting a field. Here the principle of subsidiarity is clearly manifested, by which it is established that

neither the state nor large corporations should absorb the initiatives and capacities of local communities and intermediate associations, but rather support and strengthen them. In the tradition of the Church's social thought, the State is not expected to do everything. Rather, it has the task of fostering the activity of intermediate bodies: families, local authorities, social groups and movements, while retaining its regulatory power for the common good and taking on those tasks that lower-level associations cannot fulfil. Today, this principle, which Pope Pius XI was the first to incorporate into social doctrine (cf. *Quadragesimo Anno*, 80), has become the framework for government action and for the regulation of forms of economic integration between States. At the same time, popular movements, the popular economy and informal workers — waste-pickers, farmers and artisans — are

living expressions of this active subsidiarity, which Pope Francis defended in his addresses to popular movements. They do not passively wait for State assistance; they organize themselves from the grassroots to build community-based solutions. Through their demand for social inclusion, they advocate the three “Ts”: *tierra, techo y trabajo* — land, housing and work — which Pope Francis often identified as requirements of social justice.

“
They do not passively wait for State assistance; they organize themselves from the grassroots to build community-based solutions.

This is why it is so encouraging to hear your testimonies, dear friends, and to discover how God has been growing within you. Through the path of humility, we come to realize that we are not self-sufficient, that we need others and that only by opening ourselves to collaboration with those around us can we build a better world together. Just as God created each of us in a unique way, he also counts on each one of us as individuals. At the same time, however, he invites us to communion, to enter into relationship with him and with others. This is the path toward building the united Argentina that we desire for the future, a genuine "social friendship," in the words of *Fratelli Tutti*, which overcomes dialectical polarization and shapes an architecture of peace founded on justice and dialogue, at both the national and multilateral levels.

In the business world, the life of Venerable Enrique Shaw, a Catholic entrepreneur who underwent a conversion after discovering the beauty of the Gospel as expressed in the Church's Social Doctrine, speaks to us with particular force. The future Blessed, with his Christian understanding of the human person, "understood that industry was not just a productive mechanism or a means of accumulating capital, but a true community of people called to grow together" (*Message to the Participants in the 31st Argentine Industrial Conference*, 8 September 2025). His thought, thoroughly studied at this University, which he himself helped to found, is clearly expressed in his own words: "It is necessary to form Christian business leaders and provide them with a specific way of living: that of contributing to a better world, principally through the action of each Christian business leader in his own sphere... This is a mission of

religion and life: seeking to sanctify ourselves through our profession and to sanctify the profession" (*Notas y apuntes personales,* p. 58).

Business leaders, whose capital creates jobs, often put their own assets at risk, for it is impossible to create wealth in a country without personal involvement, without accepting the uncertainty that the future brings, whose parameters are entirely beyond our control. At the same time, we must remain alert to the danger of greed which, as Pope Francis said, "is a sickness of the heart" (*General Audience*, 24 January 2024). The business vocation is a noble task when it is guided by the principle of the social function of property and capital. When economic profit is established as the sole criterion of success, a business becomes dehumanized and turns into a structure of sin that generates exclusion. Business leaders are called to overturn this

technocratic mentality through ethical investment that gives priority to the dignity of work and environmental sustainability, recognizing that financial success must be measured in terms of the common good (cf. *Laudato Si'*, 109).



When economic profit is established as the sole criterion of success, a business becomes dehumanized and turns into a structure of sin that generates exclusion.

In this regard, trade unions and workers' associations find an important area for growth and development by becoming more directly involved in ensuring that workers' conditions are dignified. "The initiatives which emerged from that

tradition, including associations, trade unions, cooperatives and welfare organizations, have contributed decisively to improving labor legislation, protecting the most vulnerable and promoting more humane conditions" (*Magnifica Humanitas*, 155). Their specific mission is to be instruments of solidarity and cohesion, channels of cooperation between workers and businesses. From this perspective, trade unions are indispensable institutions when they defend those who have no voice and resist the commodification of labor. To maintain this moral authority, however, the trade union movement must keep its gaze fixed on the existential peripheries, welcoming and reaching out to precarious workers and those excluded from the formal system, while taking into account the profound transformations affecting the work community.

The challenges posed by artificial intelligence and unregulated automation can put countless jobs at risk and become a real threat to proper integral human development. Technology must always be subject to ethics; an algorithm cannot replace human discernment or the intrinsic value of a worker's physical presence and effort (cf. *Laudato Si'*, 107). Public authorities must ensure that this does not happen. On the contrary, "access to work for all must be a high priority for public policies and economic processes, serving as a criterion for evaluating the human quality of any development model" (*Magnifica Humanitas*, 154). The commitment of public authorities is indispensable in promoting stable policies that foster full employment and social inclusion within an ethical framework in which the economy, the market and

the State act according to the principle of subsidiarity in the just redistribution of opportunities.

> **“Technology must always be subject to ethics; an algorithm cannot replace human discernment or the intrinsic value of a worker’s physical presence and effort** (cf. Laudato Si’, 107)**.**

God calls each of us to be attentive to the needs of those around us, serving others through our work. Recognizing the face of those who suffer in urban and rural peripheries is the key to the political love proposed by *Fratelli Tutti*. Fraternity is not

an abstract utopia, but a political and theological category that obliges us to regard one another as equals, breaking down the walls of globalized indifference (cf. *Fratelli Tutti*, 73). Let us not shy away from our daily encounter with Christ in the tasks of each day, however banal and insignificant they may seem to us. No work is trivial in the eyes of God: the greatness of a task lies not in what is done, but in the love invested in every gesture, every word and every thought.

Dear brothers and sisters, in a world undergoing profound change, I leave you with the principles that gave rise to the Church's Social Doctrine as a task to be undertaken: defend the dignity of the human person, promote the common good, recognize the universal destination of goods, practice effective solidarity and responsible subsidiarity, so that together we may build the civilization of love. Let us

“work perseveringly, placing God at the forefront of our actions and the human person at the center of our choices” (*Magnifica Humanitas*, 16). Only in this way can we be sure that we are following on earth the path that God has prepared for us in heaven. Indeed, only in this way can our work bear fruit, fruit that will last (cf. *Jn* 15:16). Thank you.



Let us “work perseveringly, placing God at the forefront of our actions and the human person at the center of our choices” (Magnifica Humanitas, 16)**.**

05

PALACIO SAN MARTÍN · BUENOS AIRES

ADDRESS

Dignity, freedom, hope

Meeting with the leaders of Christian communities and religious traditions

MONDAY 9 NOVEMBER

> **Our lungs seek air as our conscience seeks goodness. Every day we seek water as we seek truth; we need nourishment as we need justice.**

Dear brothers and sisters in Christ,
Dear friends who worship the one God,
Esteemed representatives of various religious traditions,

I am pleased to greet you during this Apostolic Journey. Our meeting rests on the pillars of dialogue and friendship, which were fundamental in the life of Pope Francis and which we now wish to strengthen by building new bridges, that is, new paths of cooperation in the society in which we live. I am here among you as the Successor of the Apostle Peter, and as I profess with him faith in Christ, "the Son of the living God" (*Mt* 16:16), true God and true man, I acknowledge the baptismal unity with our brothers and sisters of the Christian confessions. In accordance with the teachings of the Second Vatican Council, I wish to reaffirm the spiritual ties that unite the Church to the Jewish people

(cf. *Nostra Aetate*, 4) and our sincere respect for whatever is holy and true in the different religious traditions (cf. ibid., 2).

The identity of the Argentinian people has taken shape like a melting pot of different races, cultures and religions. It has been formed by the native peoples and by countless immigrants from different parts of the world who arrived in this land over the centuries, bringing with them their dreams and their faith —Catholics, Evangelicals and Jews at first, and later many others. In all their diversity, they learned to work together, form families and communities, and build settlements and villages, "in an admirable symbiosis with the local traditions" (Saint John Paul II, *Homily*, Paraná Airport, 9 April 1987). In this way they gave unity to the nation and carried forward common projects. Religions were never a cause of division, but rather a meeting point and a source of commitment to society.

Today, too, each of us bears witness to a creed which we have chosen to live by, making it an outstretched hand with which to share cultural values and good works. Our meeting is founded on listening, which makes mutual understanding possible and allows us to reflect together on an action that we perform every day, namely prayer. In the various religions, people pray raising their voices to God. In keeping with our respective traditions, countless languages, songs and gestures converge heavenward, as though gathering before the ineffable mystery of our existence (cf. *Nostra Aetate*, 1).

It is precisely this particular form of human language called prayer that invites us to listen to one another's voices, and not only to the words we utter. When we speak to God, it is we ourselves who speak: prayer therefore expresses who we are before God. The religious dimension of the human person is like a mirror reflecting our being,

our thoughts, affections and relationships. In the digital age especially, prayer helps us overcome distractions, discovering in silence the value of listening.

Focusing on this experience, I would like to consider with you today three aspects that emerge from sincere prayer, in which our beliefs find a voice: religions as guardians of human dignity, religions as expressions of our freedom, and religions as places in which to cultivate hope.

First of all, every religion bears witness to the fact that the human person is defined by need and desire: we are all yearning for life. Our lungs seek air as our conscience seeks goodness. Every day we seek water as we seek truth; we need nourishment as we need justice. In this regard, religions remind everyone that we are made of more than matter. Indeed, our very flesh bears the imprint of an abundance of life and

meaning. This same desire, which becomes a cry and a plea, bears witness to the fact that we do not come from nothing and were not made for death. In this way, then, religions safeguard human dignity. In prayer, which expresses our faith, the ideals of goodness and justice, health and peace are not empty words to be filled with selfish interests, but testimonies to our common will, which is directed toward joy. Whenever we pray, therefore, we must care for those who live alongside us, making the words we utter authentic through renewed fraternity. As we praise God for the gift of life, let us defend it, always and for everyone, from conception to its natural end, especially when it is threatened by poverty and violence. In this way religions promote the dignity of every man and woman in the family, in education, in work and in the environment.

Second, when human beings speak to God, they know that they themselves are not God. We did not make the earth. So let us not destroy with our own hands the "garden" that the Creator has entrusted to us! In this regard, insofar as religions safeguard the wisdom of peoples, they build up society, educate consciences and free us from idols: the idol of domination, because we are not the god of others; the idol of vainglory, because the things we possess do not make us divine; and the idol of war, because there is only one Lord and Judge of history. He continually gives us life and cares for all peoples. The true name of his power is love, a love that knows no end. As we praise God for the gift of salvation, let us commit ourselves to being a sign of this gift for the world. In this way, religions give the fullest expression to our freedom.

> **In this regard, insofar as religions safeguard the wisdom of peoples, they build up society, educate consciences and free us from idols: the idol of domination, because we are not the god of others; the idol of vainglory, because the things we possess do not make us divine; and the idol of war, because there is only one Lord and Judge of history.**

Third, when human beings speak to God, they open themselves to the future. Yes, the future is the time of faith. Religions are a bond between generations, an age-old memory, prophecy, expectation and

promise. That is why believers always look to the future with hope. When the light of faith pierces the darkness of death, hope is restored to the future of every man and woman, of society and of the whole world. Our waiting together then becomes productive, because hope encourages us to weave bonds of a good life, which free us from solitude and bring peoples together in harmony. The very word “religion” shows this, for *religare* means to connect, to bind people to one another. This relationship sustains our journey through history. Therefore, as we praise God for the gift of hope, let us share it with those who suffer in poverty, with those who have lost the meaning of life and with all who wish to commit themselves to renewing the world in justice. Becoming prayer and proclamation, our language is thus transformed into eloquent charity, which inspires every action.

Yes, the future is the time of faith.

The very word "religion" shows this, for religare means to connect, to bind people to one another.

Herein lies our service to humanity: to build a better future for all, as we await the blessed fulfilment of history. We are indeed certain that the more genuinely men and women come to know themselves, caring for their own dignity, the closer they draw to God. Thus, every good word spoken to someone we meet, every good gesture

directed toward our neighbor, rises like a prayer ever pleasing to the Author of justice, who invites everyone to peace. In this regard, as Saint John Paul II said, together "we wish to show the world that the genuine impulse to prayer does not lead to opposition and still less to disdain of others, but rather to constructive dialogue, a dialogue in which each one, without relativism or syncretism of any kind, becomes more deeply aware of the duty to bear witness and to proclaim" (*Address to the Representatives of the World Religions*, 24 January 2002). These words, spoken in Assisi on a day of prayer for peace, remain urgently relevant. Today they are a reason for gratitude for the commitment of us all and a source of encouragement for each person's journey. Dear brothers and sisters, may every day be a time of prayer, so that

everyone's life may reflect the dignity and goodness that we have received from God to share with one another.



Herein lies our service to humanity: to build a better future for all, as we await the blessed fulfilment of history.

Let us make our own the prayer left to us by my predecessor Pope Francis, which commits us to doing good:

Lord, Father of our human family,
you created all human beings equal
in dignity:
pour forth into our hearts a fraternal spirit
and inspire in us a dream of
renewed encounter,
dialogue, justice and peace.
Move us to create healthier societies

and a more dignified world,
a world without hunger, poverty, violence
and war.
May our hearts be open
to all the peoples and nations of the earth.
May we recognize the goodness
and beauty
that you have sown in each of us,
and thus forge bonds of unity,
common projects
and shared dreams. Amen.

(*Fratelli Tutti*, "A Prayer to the Creator," No. 287.)

May the Almighty bless our enthusiasm for humanity and inspire our commitment to peace: the peace that will be fulfilled forever in the holy name of God. Thank you.

THE AUGUSTINIAN KEY

Religion means to re-bind

> **Let religion bind us once more to the one almighty God.**
>
> Saint Augustine, On True Religion, 55, 113

It is the same play on words the Pope cites in his address: “religion” as a bond (*religare*) that unites people with one another and with God. Augustine wrote it this way: *religet nos religio uni omnipotenti Deo*.

06

METROPOLITAN CATHEDRAL · BUENOS AIRES

HOMILY

Everyone is welcome

Vespers with the Argentine bishops and the synodal teams

MONDAY 9 NOVEMBER

> **Reconciliation requires acknowledging wounds, letting go of resentment and allowing God's grace to transform our relationships with one another.**

Your Eminences,
Your Excellencies,
Dear members of the synodal teams,
Brothers and sisters in Jesus Christ,

During this moment of prayer, I would like us to journey together imaginatively through the different regions of this beautiful country. In each of its provinces, our faith has taken root in diverse peoples and cultures, giving rise to unique expressions of Christian life, but without losing the unity that comes from following Christ. Let us think of the northwest, with its simple faith and deep devotions. Let us go to the coast, with its great rivers and fields sown with the promise of the future. Let us cross over to the northeast, to marvel at its marvelous waterfalls and vast yerba mate fields, which characterize the customs of the entire Southern Cone. Let us turn to the

Cuyo region, where the vines bring joy to the human heart. Let us pass through the plains and appreciate the wisdom of those who work the land. Let us climb the mountain ranges and, from on high, appreciate the gifts of creation. Let us go south, where the cold and the deserts do not prevent the warm welcome of faith.

Amid this geographic and cultural diversity, we find a maternal presence that accompanies its inhabitants and toward whom the people express their affection through processions and pilgrimages, on journeys of faith and promises made, traveled on foot or on horseback, as well as in poems, prayers and songs that rise up in honor of her name. I am speaking of the Immaculate Virgin Mary, whom this people venerates under various titles: the Most Holy Virgin of the Miracle, Our Lady of the Valley, the Virgin of the Rosary, Mary of Itatí and Our Lady of Luján. She, who remained

united with the apostles in prayer, also accompanies the Church today who proclaims her son (cf. *Acts* 1:14). In every corner of this Marian land, from the largest cities to the smallest villages, there are brothers and sisters waiting to hear the Good News of the Gospel. That is why the motto of this Apostolic Journey takes on special meaning: *Everyone is welcome. Go and proclaim!*

“

That is why the motto of this Apostolic Journey takes on special meaning: Everyone is welcome. Go and proclaim!

Having traveled through the country in our imagination and renewed our desire to go out and evangelize, let us now turn our gaze to this Cathedral where we are gathered. It is providential that we are able to celebrate the Second Vespers of the Dedication of Saint John Lateran, “mother and head of all the Churches of the City and the World,” in this splendid Cathedral of the Holy Trinity, the mother church of Buenos Aires, where the remains of General José Francisco de San Martín, the father of the Nation, are buried.

The feast of the Dedication of the Lateran Basilica invites us to contemplate the mystery of the Church, built upon Christ, the cornerstone, in which all of us, as living stones, are called to form a spiritual dwelling place (cf. *1 Pet* 2:4–5). The status of Saint John Lateran as the Cathedral of the Bishop of Rome gives this celebration a special significance of communion with the

See of Peter, and that bond becomes especially close as we celebrate it in this Cathedral, whose see was occupied by our beloved Pope Francis before he was called to shepherd the universal Church. It is also an invitation to all the faithful to live out the unity of faith and love, and to recognize that, through Baptism, each person has received gifts that must be placed at the service of the entire Church.

This communion, which has its source in the mystery of the Holy Trinity, unites the bishops among themselves and with the Successor of Peter, and is also manifested in every particular Church, where the bishop, together with his presbyterate and the faithful entrusted to him, is called to preserve unity in faith and charity (cf. *Lumen Gentium*, 23).

In this regard, I would like to highlight the witness of distinguished Argentine bishops who knew how to work for unity and peace, such as Blesseds Mamerto Esquiú, Enrique Angelelli, and Eduardo Pironio. “Their lives reveal how the same mission can take different forms according to times and circumstances and they form a school of shepherds born of our ecclesial history. Indeed, the saints continue to form saints (cf. *Heb* 13:7)” (*Letter to the Bishops of Latin America and the Caribbean*, 8 September 2026).

“**Indeed, the saints continue to form saints** (cf. Heb 13:7)”
(Letter to the Bishops of Latin America and the Caribbean, 8 September 2026).

The Church, founded by Jesus Christ, is, in him, “a sacrament — a sign and instrument, that is, of communion with God and of the unity of the entire human race” (*Lumen Gentium*, 1). This unity, which we receive as a gift, also commits us to reconciliation. The relief on the façade of this Cathedral, depicting Joseph’s reunion with his father Jacob and his brothers, reminds us how God opens paths of life even where human beings have sown division. Joseph, who had suffered at the hands of his brothers, forgives them and becomes an instrument of salvation for those who had harmed him. He himself recognizes God’s providential action in the midst of that painful story: “Even though you intended to do harm to me, God intended it for good” (*Gen* 50:20). Reconciliation requires acknowledging wounds, letting go of resentment and allowing God’s grace to transform our

relationships with one another. Our pastoral mission consists in working tirelessly so that all people, both those who are near as well as those who are far away, may come to know Christ and recognize one another as brothers and sisters.

The diversity of this land is also evident in its particular Churches, each with its own traditions and pastoral expressions. In all of them, “the Church of Christ is truly present and operative” (*Christus Dominus*, 11). This diversity finds its unity in the same faith, in the sacraments and in ecclesial communion. All share in the Church’s mission so that the joy of the Gospel may reach everyone. Therefore, let us cultivate communion, welcoming our legitimate differences with charity and fostering fraternity, so that our unity may make Christ’s love visible and help many to encounter him.

Dear Bishops, as I recently wrote to you, “amidst the many duties that fill our day, we have been sent to proclaim the Good News” (*Letter to the Bishops of Latin America and the Caribbean*, 8 September 2026). May the proclamation of Jesus Christ therefore remain at the center of all our pastoral work. Let us continue to promote the formation of pastoral workers who are responsible for preliminary evangelization and catechesis, the liturgy and charitable works. We must work together to foster priestly and religious vocations, to accompany families and to care for those living in poverty, who are unemployed or who lack decent housing. “The love of Christ urges us on!” (*2 Cor* 5:14).

The Church’s maternal concern finds a beautiful example in Mary, who at the wedding at Cana recognized the needs of that married couple and went to Jesus to bring them to his attention, then inviting the servants to obey his word (cf. *Jn* 2:3–5). That

same concern must be evident in the ministry of Pastors, who are called to discern human realities in the light of the Gospel, listening to and understanding the specific circumstances of those entrusted to them. These include the unemployed, young people forced to emigrate, the elderly who have been neglected, and marginalized communities, as well as those who, even though their material needs have been met, experience a deep longing for God, for meaning and for hope. In situations that call for our help, there are many faces that challenge us and call us to share in the joys and sufferings of our people, inviting us to respond with the closeness and deeds demanded by the Gospel.

Dear brothers, I encourage you to support initiatives that benefit the people entrusted to your pastoral care. Rejoice in whatever promotes the life of your people: honest

work, care for those most in need, and institutions that responsibly serve the common good. I likewise ask you to accompany those who, whether within the Church or in civil society, work for the integral development of every person. As we await that heavenly Jerusalem which we have contemplated in the brief reading, the hope of eternal blessings encourages us to seek justice and to cultivate fraternity on the earth (cf. *Gaudium et Spes*, 39).

I would like to encourage you, together with your synodal teams, as fellow disciples of the one Teacher, to continue listening to one another and discerning together what the Holy Spirit is asking of you in the light of the word of God and the Magisterium of the Church. In this way, you will be able to serve Argentina today. May he enlighten and strengthen you to translate into concrete decisions respect for the dignity of every person, the commitment to the

universal destination of goods, the preferential option for the poor, and care for creation (cf. *Magnifica Humanitas*, 14).

Pope Francis, while visiting the Shrine of Our Lady of Aparecida and recalling his experience at the Fifth General Conference of the Latin American and Caribbean Bishops, said that he had been able to see firsthand "how the Bishops — who were discussing the theme of encountering Christ, discipleship and mission — felt encouraged, supported and in some way inspired by the thousands of pilgrims who came here day after day to entrust their lives to Our Lady" (*Homily*, Holy Mass in the Basilica of the Shrine of Our Lady of the Conception in Aparecida, 24 July 2013). In this regard, I would like to encourage you to continue working on the basis of the teachings of the Aparecida Document, as a guiding light to continue walking together in this time.

Dear brothers and sisters, Mary, Mother of Christ and our mother, is, *par excellence*, the dwelling place of God among humanity, for in her womb she welcomed the Eternal Word who became flesh. In her — who is the image and beginning of the Church, which will reach its fullness in glory — we catch a glimpse of the joy that has been promised to us, when God will dwell forever with his people in the heavenly Jerusalem (cf. *Lumen Gentium*, 68). From her we learn to be attentive to God's will and obedient to his word, as well as to be attentive to the needs of his children (cf. Saint Paul VI, Apostolic Exhortation *Marialis Cultus*, 2 February 1974, 21). With her we long to dwell one day in that holy city, where nothing impure will have a place (cf. *Rev* 21:27).

Let us entrust to her our concerns and hopes, our ministry and our pastoral mission. Let us also ask her to intercede with her son, as she did at the wedding at

Cana, so that he may grant us what we need, especially the grace of constant conversion, which purifies our hearts and prepares us to share in the eternal joy of his kingdom. Amen.

IMPROMPTU REMARKS BEFORE DINNER WITH THE BISHOPS

Hello, good evening!

So much enthusiasm! So much joy! It is because we all know Christ. A round of applause for Jesus!

> **“It is because we all know Christ. A round of applause for Jesus!**

Thank you, Buenos Aires. Thank you for welcoming me. Thank you, Argentina.

May the blessing of the Lord reach the heart of each one of you and all your loved ones. May we always live with the joy of knowing that Christ is calling us. All are welcome, and all are sent joyfully to proclaim the Good News.

And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down upon you. Amen.

Long live Christ!

07

MILITARY AVIATION SCHOOL · CÓRDOBA

HOMILY

A land of saints

Holy Mass at the Military Aviation School

TUESDAY 10 NOVEMBER

> **Indeed, her guiding principle was to go wherever God was unknown, in order to make him known.**

Dear brothers and sisters,

Peter's profession of faith, which resounds throughout history in his successors, reveals to us the mystery of God revealed in Christ for our salvation. This message of salvation remains vital today, upheld by the intercession of so many of our brothers and sisters in the faith, who accompany us today from heaven. It is not surprising that the land that now welcomes us has borne rich fruits of holiness. The example of those who have gone before us on this path continues to inspire us to follow in their footsteps and to give our lives as Christ gave his for us, just as they so faithfully imitated him.

The city of Córdoba, the natural heir to the first episcopal see established in Argentina, has indeed been a home of saints. Through

its convents and churches, streets and hospitals passed men and women who, filled with love for Jesus, gave their lives for the Gospel. Argentina was home to men and women such as Father Brochero and Mama Antula, to name but two, who were called by the Lord and sent on mission, without even realizing how extraordinary their evangelizing work would be. Indeed, we too, like all Christians, are merely humble servants, and all we must do is fulfil our duty (cf. *Lk* 17:10).

It is, then, a joyful duty to fulfill the mission that the Lord entrusts to each of us. Yes, dear brothers and sisters, we are all called to holiness. This is our task here on earth: to attain perfect union with God. Moreover, this calling is always missionary: we must make known to others the beauty that we have come to know in Christ (*contemplata aliis tradere*). As Christians, we must "teach what is consistent with sound

doctrine” (*Titus* 2:1). For this reason, I now make my own the exhortation of Saint Leo the Great, whose liturgical memorial we celebrate today and to whose protection I entrust myself: “Christian, recognize your dignity and, now that you share in God’s own nature, do not return to your former base condition by sinning. Remember who is your head and of whose body you are a member. Never forget that you have been rescued from the power of darkness and brought into the light of the Kingdom of God” (*Sermon 1, in Nativitate Domini, PL* 54, 192-193).

There is no better way to teach than by setting an example with one’s own life, for “the world expects from us a lifelong commitment and a witness of prayer” (Saint John Paul II, *Homily*, “Vélez Sarsfield” Stadium in Buenos Aires, 10 April 1987). This demands unwavering, wholehearted commitment to Jesus Christ.

This is the example the saints have given us, and it is something that inspires us to live with hope, even amid difficulties.



There is no better way to teach than by setting an example with one's own life, for "the world expects from us a lifelong commitment and a witness of prayer" (Saint John Paul II, Homily, "Vélez Sarsfield" Stadium in Buenos Aires, 10 April 1987)**.**

Today, here in Córdoba, at the geographic heart of the country, we wish to give thanks to God for the diverse fruits of holiness borne by the men and women whom the Lord sent to this land of Argentina — whether they were born here or spent most of their lives here. Just as Córdoba's

mountains are renowned for the beauty and harmony of their varied shapes and colors, so too are the Saints and Blesseds characterized by the different charisms and missions they received. They offer a polyphonic witness to the universal call to holiness of every baptized person: the call to be conformed to Christ. These saints, marked by their Argentinian identity, embody the unity between a passion for the Gospel and a commitment to building a fraternal and compassionate homeland. All of them knew how to rise to the challenges of their time, transforming them into opportunities to proclaim the Good News — not theoretically, but by shaping their lives to become credible and effective witnesses to Christ's love.

Let us begin by gratefully honoring the memory of Saint José Gabriel del Rosario Brochero. This priest was truly in love with the Lord and knew how to draw strength for

his life from prayer. The Spiritual Exercises of Saint Ignatius of Loyola changed his life forever and conformed him to Christ, making him a concrete example of what we prayed in the responsorial psalm: “Trust in the Lord, and do good” (*Ps* 37:3). Only those who have experienced friendship with Jesus Christ are capable of undertaking the task of evangelization; only those who know they are loved by the Lord are capable of extending his kingdom of charity and justice, devoting all their energies to proclaiming the Gospel, armed with nothing but the crucifix and the holy rosary.

“Only those who have experienced friendship with Jesus Christ are capable of undertaking the task of evangelization; only those who know they are loved by the Lord are capable of extending his kingdom of charity and justice, devoting all their energies to proclaiming the Gospel, armed with nothing but the crucifix and the holy rosary.

Similarly inspired by Ignatian spirituality, Saint María Antonia de Paz y Figueroa, later known as Mama Antula, knew how to combine contemplation with service to neighbor. She recognized that the greatest

act of fraternal charity is to bring others closer to God. As my revered predecessor Pope Francis reminded us, the poor need God and people who express the power of Christian love in their lives (cf. *Message for the Third World Day of the Poor*, 13 June 2019, 8). Following this same inspiration, Mama Antula tirelessly traveled the length and breadth of this country to show countless people the path to heaven. Indeed, her guiding principle was to go wherever God was unknown, in order to make him known.

Two saints, two examples, two ways of identifying oneself with Christ, were inspired by the Lord himself in this region where we gather today to worship him.

Together with them, we also give thanks to God for the martyrs who confessed their faith even to the point of laying down their own lives. Among them, we remember Saint Héctor Valdivielso Sáez and the

Argentinian Blesseds who suffered martyrdom during the Spanish Civil War and in the Argentine provinces of La Rioja and Salta.

We thank the Lord for the gift he has given to the Church of shepherds after his own heart, such as Blessed Friar Mamerto Esquiú and Blessed Cardinal Eduardo Pironio.

We are particularly grateful for consecrated life, remembering the foundresses of religious congregations, such as Saint Nazaria Ignacia, Blessed María del Tránsito Cabanillas and Blessed Catalina de María Rodríguez. We also remember the many other religious women, such as Blessed María Ludovica de Angelis and Blessed Crescencia Pérez, who, moved by ardent charity, dedicated their lives to the education of children and the care of the sick.

Lastly, the faithful People of God rejoice in the laypeople who, having received the proclamation of the Gospel, lived out their baptismal vocation to the fullest, loving God and their brothers and sisters in the simplicity of daily life. Among them are Saint Artémides Zatti, Blessed Ceferino Namuncurá and Blessed Laura Vicuña.

Dear brothers and sisters, these Saints and Blesseds have already fulfilled their mission on earth. Today, it is our turn to follow the radiant example of holiness they have left with us. We celebrate this Holy Mass for the sanctification of the people of Argentina, for the sanctification of all of you. Open your hearts, and with God's grace, go forth and be holy (cf. *1 Thess* 4:3): at school and in the town square, in family life and with friends, in the countryside and in the city, on the farm and in the office. Go and evangelize!

Open your hearts, and with God's grace, go forth and be holy (cf. 1 Thess 4:3)**: at school and in the town square, in family life and with friends, in the countryside and in the city, on the farm and in the office.**

Presiding over this celebration is the image of the poor Christ. Father Brochero himself had it carved while lying on his sickbed, and the features of the people of this land are artistically reflected in Christ's face. Let his gaze challenge us, for in the shadow of his cross, we will find salvation and life, and the path to our own sanctification. Through the intercession of Saint Leo the Great, I ask God to continue to bless us and to give

us the grace to always proclaim: “You are the Messiah, the Son of the living God” (*Mt* 16:16).

IMPROMPTU GREETING OF HIS HOLINESS POPE LEO XIV UPON ARRIVING AT THE ARCHBISHOP’S HOUSE (FROM THE BALCONY OF THE ARCHBISHOP’S HOUSE, CORDOBA)

Greetings to everyone!

On this feast day, let us give thanks to God for the gift of faith and for the gift of being able to share it in this way. Look how many people have come out into the streets!

Thank you for welcoming me and for this greeting. Above all, let us give thanks to God for the gift of life, for the gift of this enthusiasm and especially for the enthusiasm of the young people! Where are all of the young people?

Let us give thanks for the gift of being united. We are all united, and we must always remain convinced of that. When we are united, we can achieve anything. God is close to you and he will always be with you.

> **“When we are united, we can achieve anything.**

Keep on living your faith. May God bless Cordoba!

And may the blessing of Almighty God, the Father, and the Son, and the Holy Spirit, come down upon all of you.

Thank you very much. Long live Christ!

THE AUGUSTINIAN KEY

Can you not do what these have done?

> **Can you not do what these men and women have done?**
>
> Saint Augustine, Confessions, VIII, 11, 27

Augustine heard this question, at the decisive moment of his conversion, before the example of so many men and women who already lived given over to God. The homily in Córdoba does the same: it offers the “luminous trail” of the Argentine saints and tells each one: go and be saints!

08

CATHEDRAL OF OUR LADY OF THE ASSUMPTION · CÓRDOBA

ADDRESS

A life at God's disposal

Meeting with bishops, priests, deacons, men and women religious, seminarians and pastoral workers

TUESDAY 10 NOVEMBER

> **Over the years, something paradoxical can happen: we work hard for God yet spend less and less time with him.**

Dear brothers and sisters in Christ Jesus,

I would like to begin by thanking Cardinal Rossi for his words, as well as those who have shared their testimonies and everyone for their warm welcome. I am very pleased to be here today with all of you, those of you in consecrated life, seminarians, priests, and all the baptized, who have dedicated your lives to the service of the Lord and his people.

During that last song, many of you had your hands in the air — perhaps to greet me, perhaps to sing along. These are the hands that Jesus is looking for, and he wants your hands to carry on his mission.

As I was preparing these remarks, the Spiritual Exercises — so deeply rooted in the history of this land — came to mind. It was a happy coincidence to hear Sister María Elisabeth recall one of her meditations. When the practice was in

danger of being lost, Mama Antula traveled great distances to keep it accessible to everyone. Decades later, Saint Joseph Gabriel of the Rosary made them a central part of his ministry. He crossed the mountain ranges alongside his fellow countrymen all the way to this city so that they might encounter God personally. More recently, an Argentine Jesuit, Pope Francis, brought with him the richness of Ignatian spirituality and shared it with the universal Church.

Even today, priests, seminarians, religious communities and laypeople set aside time to observe silence and ask themselves anew before God what he wants from their lives. I would therefore like to allow some of the questions from the Exercises to accompany us this afternoon. Saint Ignatius begins with the Principle and Foundation (cf. n. 23). The first question is this: Why are we here? Before we

undertook any responsibility, ministry or task, there was a call. Christ passed through our lives one day and called us, and we realized that it was worthwhile to follow him. Everything that comes afterward should continue to spring from that first “yes.”



Before we undertook any responsibility, ministry or task, there was a call.

Over the years, something paradoxical can happen: we work hard for God yet spend less and less time with him. We continue serving, celebrating and attending to so many necessary tasks, but we may end up relying more on what we do than on the One for whom we do it. The Principle and Foundation then puts everything back in its

proper place: our life belongs to God and finds its order only when everything else has him as its center. Let us therefore simply return to the Eucharist, to listening to the word and to that relationship with the Lord that sustains everything else. Let us tend to the fire that once kindled our vocation and not allow the pressures of daily life, weariness or routine eventually to extinguish it.

During the Exercises, we are faced with questions we cannot avoid: What has become disordered within us? In what ways have we failed God? (cf. nos. 32–43). After a few or many years of having said "yes" to the Master, we may have grown accustomed to things that would once have troubled us, such as harshness toward others, resistance to being corrected, rivalries, attachments, sins or clinging to things that gradually rob us of our freedom. Something even more serious can happen:

that we learn to justify everything, finding “pastoral reasons” or communal or personal motives for doing what we know is wrong.

We also fail when we do not do the good that is required of us, when we no longer listen patiently, when we choose comfort or when we remain silent in the face of something we should address. There is no age at which conversion is unnecessary. We need to examine our consciences, go to confession and be humble enough to allow ourselves to be corrected. Dear brothers and sisters, let us have the courage clearly to acknowledge where we have been unfaithful to God and to place this before his mercy.

> **There is no age at which conversion is unnecessary.**

It is precisely only after we have clearly confronted our own sin that Saint Ignatius places us before Christ, the eternal King (cf. nos. 91–98), who continues to call and to send us forth. The Lord knows of what we were made, and yet he still chooses to count on us (cf. *2 Cor* 4:7). The question, therefore, is not how much we have failed him, but whether we remain available to him. At the start of our vocation, we tend to offer everything. Then the years go by, and our own preferences set in. We find the places where we feel comfortable and we adopt a certain idea of how our own story should unfold. Can the Lord still send us where we had not planned to go? Can he ask us to

leave behind something to which we have devoted years, or to accept a task we would never have chosen?



The question, therefore, is not how much we have failed him, but whether we remain available to him.

It is this freedom that is purified through the meditations on the Two Standards, the Three Classes of Persons, and the Election (cf. nos. 136–189). We learn to recognize what binds us, what conditions our decisions and to what extent we are willing to let God work in our lives. Indeed, we have been sent to a people, and we must ask ourselves what we are called to offer them. Dear seminarians, learn to see through God's eyes and to allow yourselves to be

evangelized by his people. Even those who have the least can teach us a great deal, as Julian discovered at Mass.

The pilgrim Church in Argentina is enriched by a deep sensitivity to the social needs of its children. From this sensitivity have sprung so many generous efforts to stand alongside those who suffer. However, this closeness must take us even further, because every person we serve is called to encounter Christ and to be transformed by him. Pope Francis expressed this in words that deserve to be remembered: “the worst discrimination which the poor suffer is the lack of spiritual care” (*Evangelii Gaudium*, 200).

Hunger and injustice are pressing and demand a response. So too do illness, loneliness, unemployment and the lack of dignified housing. Christian charity is deeply committed to addressing all of these. At the same time, we must not forget

that those who suffer need to receive from us the greatest gift the Church possesses, namely Jesus Christ. My beloved predecessor expressed this with particular clarity: “The Church is not a business; it is not a humanitarian agency; the Church is not an NGO; the Church is sent to bring Christ and his Gospel to everyone… If, hypothetically, it were ever to happen that the Church did not bring Jesus, she would be a dead Church” *(General Audience*, 23 October 2013). Therefore, how great is our vocation! We are called to make it possible for people to encounter Christ through the word, the sacraments and a closeness that helps them to recognize his presence in their own lives. The people entrusted to you long to receive from you what the Church has been preserving for them for centuries.

After the Election, the Spiritual Exercises lead the retreatant to remain with Christ in his Passion (cf. nos. 190–217). Those who have

chosen to follow the Lord now learn to be with him, even when following him means enduring the cross (cf. *Lk* 9:23). Our vocation also has such moments, for example, when there is no visible fruit of our efforts, when service is difficult and when fidelity is no longer sustained by the enthusiasm of the early years. Many of you are well acquainted with this form of exhausting fidelity: continuing to pray when prayer becomes arid and continuing to serve when, no matter how hard you work, it seems that nothing changes. There are stages in priestly and consecrated life in which simply persevering is already a very concrete form of self-giving. Even amid doubts and weariness, one continues to say with one's life: "Here I am."

Saint Héctor Valdivielso Sáez, the first Argentine saint, is a model of that fidelity. He was only twenty-four years old and had barely completed his annual Spiritual

Exercises when what he had just placed before God became what sustained him in the trial. Prayer became his witness, and that witness led him to the point of shedding his blood.

There are also other ways to bear witness, including by persevering in the midst of suffering. Laura and Father Martín have made me reflect on my recent hospitalization. I also recall Father Brochero, who, though blind and suffering from leprosy, continued to serve his people. In our day, the idea of using technology to continue bearing witness is wonderful; be creative and find new ways to keep preaching. Dear friends, remember that the way we live out our vocation is what evangelizes. Neither age nor physical limitations can extinguish our zeal. Our strength may run out, but God's power never will.

> **Neither age nor physical limitations can extinguish our zeal. Our strength may run out, but God's power never will.**

That power is revealed in the Lord's Resurrection. Saint Ignatius leads the retreatant to the risen One and asks him to contemplate how Christ exercises the "office of consoler" (no. 224). There he teaches us to discover where the Master is at work and to receive from him the strength to return to the mission. The pilgrim Church in Argentina also needs to look at herself, gratefully recognizing what God is already bringing about within her and asking herself where he wishes to open new paths. The risen One is already there, and he goes before us (cf. *Mt* 28:7).

At the end of the Spiritual Exercises, the Contemplation to Attain Love invites us to reflect on how much we have received from God (cf. nos. 230–237). In the face of so many gifts, Saint Ignatius proposes this response: “Take, Lord, and receive…” (no. 234). The retreat’s journey ends where it all began, with a life once again placed at God’s disposal, with all of its possibilities and limitations. Perhaps the question we should try to answer today is: Can the Lord still make use of me? If the answer remains “yes,” then there is much ahead of us. Let us not give up! Jesus continues to walk with his Church and to make fruitful the lives of those who place themselves in his hands.

Argentina knows well what God can do with a life that is open to him. Mama Antula arrived in Buenos Aires barefoot and with nothing but a crucifix. She carried little, but it was enough to get started. Father

Brochero kept preaching, even though often only God and his mule were witnesses to his weariness. Blessed Ceferino died before he turned nineteen; he did not have time to grow old, but he did have time to make it very clear for whom he wanted to live. God continues to pour out his grace and wants to count on you to spread it from La Quiaca to Ushuaia, and to the very ends of the earth (cf. *Mk* 16:15).

Dare to look at Argentina through the eyes of God! Dream of young people asking themselves if Christ is calling them; of parishes that are vibrant communities of faith; of religious families that have the boldness of their founders; of seminaries and novitiates where saints are formed. Dream of a Church that continues to make noise, just as your fellow countryman Francis asked you to! (cf. *Meeting with Young People from Argentina*, Rio de Janeiro, 25 July 2013). A

noise that brings the Church into every corner and makes the Gospel of Jesus Christ resound everywhere.



Dream of a Church that continues to make noise, just as your fellow countryman Francis asked you to! (cf. Meeting with Young People from Argentina, Rio de Janeiro, 25 July 2013).

Dear brothers and sisters, if the Spiritual Exercises teach us anything, it is that after examining our own lives before God, we must return to them transformed. Let us return to our communities with hope, freedom and a desire to continue serving. Perhaps we will not see all that God will do

with what we sow today; nor did those who came before us see it, but without their dedication, we would not be here today.

May God find in us men and women willing to follow him and to be shaped by his love — people who do not “give up” until they become holy. The Lord has done great things in this land, and I am convinced that he will do many more. May Our Lady of Luján accompany us on this journey and help us to tell the Lord, through our lives, that he can continue to count on us. Thank you very much.

THE AUGUSTINIAN KEY

More inward than my inmost self

> **You were more inward than my most inward part, and higher than my highest.**
>
> Saint Augustine, Confessions, III, 6, 11

The Spiritual Exercises of Saint Ignatius, which give the homily its structure, are a school of interiority. Augustine had discovered it centuries earlier: to return to God is not to leave oneself, but to enter into the depths, where he is already waiting.

09

MONUMENTO DE LOS ESPAÑOLES · BUENOS AIRES

ANSWERS AND ADDRESS

Everyone toward Christ, everyone with Christ, everyone like Christ

Prayer vigil with young people

TUESDAY 10 NOVEMBER

> **No one has fallen so low that Christ cannot raise them up.**

1. Agustina Flores: *Holy Father, how can we cope with frustration and our own limitations when we reach out to those who are most excluded, yet are unable to accompany them as we would wish? How can we continue walking by their side when we feel that what we do is not enough?*

First of all, good evening, and thank you! What a wonderful welcome — one that perhaps only Argentina can give!

Thank you for your question, Agustina, and for the affection you show those young people. I understand how you feel. I know it is difficult, but do not lose hope. Saint Ignatius of Loyola used to say: “Act as if everything depended on you, knowing that in reality everything depends on God” (cf. P. de Ribadeneira, *Life of Sain Ignatius*, V, XI). Do all that you can, put your whole

heart into it and join your efforts to those of others. When you come to the end of your strength, remember that God's strength never runs out. Jesus spoke to us of a seed that grows while the sower sleeps (cf. *Mk* 4:26-27). We will not always see the fruits of what we sow, but we can trust that God continues to look after them. So keep Saint Nazaria's words close to your heart: "Onward, always onward!" The Lord walks with you!



When you come to the end of your strength, remember that God's strength never runs out.

2. Franco Pugliese: *Holy Father, how can I bring together these two aspects of my life: the love I experience in the parish and at*

home, and my work responsibilities and the other demands of everyday life?

I would like to thank you for your testimonies and your questions. After listening to Guadalupe, I would like to take the opportunity to say that I know there are many young people who feel called to give their lives to Christ, in the consecrated life, in the priesthood and also in family life. Indeed, Christ continues to call. Do not be afraid to respond!

Thank you for this question, Franco. Think of the years Jesus spent in Nazareth, working with his hands and sharing in family life. The Son of God chose to live in this way! He taught us that we can encounter him even in the ordinary things of life. That is why we do not have to live two separate lives, one for God and another for our daily occupations, as if they were somehow at odds with one another. When

you work, study or spend time with your friends, do so with love and offer it to the Lord. In this way, your work too becomes prayer and a path to holiness. So, Franco, bring your whole life to the altar each time you take part in the Eucharist. Then return to your daily occupations with joy, knowing that Jesus is waiting for you there too. Thank you very much.



That is why we do not have to live two separate lives, one for God and another for our daily occupations, as if they were somehow at odds with one another.

Thank you very much! Thank you, everyone!

Dear young people, dear friends, welcome, everyone!

It is a joy for me to be here once again, this time to meet with all of you. Good evening! The Monument of the Spanish features sculptures representing four great regions of Argentina: the Andes, the Chaco, the Pampas and the Río de la Plata. How beautiful that there are so many young people who come from these regions! I greet you all.

Thank you for this warm welcome, as well as for your questions and testimonies. I also thank Archbishop García Cuerva, Archbishop of this city, for his kind words. We wanted to begin this gathering with a sign: the flame of our candles. Let us listen

to Jesus' words: "I came to bring fire to the earth, and how I wish it were already kindled!" (*Lk* 12:49). It is the fire of his love, communicated through the Holy Spirit, which purifies our hearts and makes us capable of loving.

I would also like to speak to you about another fire: the one in a furnace in Babylon. The Book of the Prophet Daniel (cf. 1:3-7, 17-20; 2:49; 3:1-93) tells us the story of three young men: Hananiah, Azariah and Mishael. They were living in exile in that land, where they learned another language, received new names and found a place in the administration of the kingdom. They had a future ahead of them. Then came the day when they had to decide to whom they would give their hearts. King Nebuchadnezzar had erected an immense golden statue and ordered everyone to bow down before it. Anyone who refused would be thrown into a blazing furnace. Imagine

the scene: a multitude bowing before the colossal statue, while only three young men remain standing.

The king offered them one last chance. All it would take was a single gesture for them to continue living their lives in peace. The young men replied that God could deliver them from the fire, but they added: “But if not” (3:18), they would still not worship the statue. What freedom there is in that response! They did not know what was going to happen. They knew the punishment that awaited them, but they also knew that they would find happiness only in God.

Dear friends, today too, idols arise and demand our worship: success at any cost, money, an obsession with appearance, popularity or the unrestrained pursuit of pleasure. Sometimes, in order to win the approval of others, we may go so far as to

lie, betray or humiliate someone on social media. Envy can prevent us from rejoicing in the good of another, while selfishness can lead us to treat people as objects. There are also those who make a business of offering pleasures that ultimately enslave us, such as pornography and addictive substances. Agustín told us: “Today I stand firm.” How powerful those words become when we remember the three young men in Babylon! You too are called to stand firm before the idols of our time. Do not bow down before anything that cannot give you life. And if you have ever fallen, get back up. Do not allow anything or anyone to take away the freedom God has given you.

“Do not bow down before anything that cannot give you life.

During World Youth Day in Lisbon, Pope Francis spoke words that spread throughout the world: “Everyone, everyone, everyone!” (*Welcome Ceremony*, 3 August 2023). He repeated them with his characteristic insistence, as though he wanted to make sure that no one had failed to hear them. I would like to draw inspiration from those words to speak about what it means to live as disciples of Jesus: *everyone toward Christ, everyone with Christ, everyone like Christ.*

First of all, *everyone toward Christ*. Some of you have grown up close to Jesus, and others are only now beginning to seek him. Others still have not prayed for a long time, or have drifted away from the Church, or have been hurt by people who should have accompanied them. To each of you I would like to say that there is a place for you in the Church, with your questions, your wounds and your story. This is your home too. You do not have to pretend that everything is fine or wait until you have your life sorted out before drawing near. And to you, who think it is already too late to begin again, I would like to say: welcome. Whoever you are and whatever you may have done, Jesus Christ knows you, Jesus Christ loves you and wants you to be close to him.

As we have heard, one question changed Guadalupe's life: "Who told you it was too late?" Tonight, I would like to repeat that question to those who believe they have

strayed too far and to those who have at some point perceived from others that there was no place for them in the Church. The Lord is seeking you! Remember Zacchaeus. He climbed a tree to see Jesus and discovered that Jesus was also looking for him. Jesus called him by name and wanted to stay at his house. That encounter led Zacchaeus to make amends for the injustices he had committed (cf. *Lk* 19:1-10). No one has fallen so low that Christ cannot raise them up. May our communities always keep their doors open; may they know how to welcome those who arrive with questions, assist those who suffer and patiently accompany those who are seeking God.

As we have heard, one question changed Guadalupe's life: "Who told you it was too late?"

Now let us return to Babylon. The three young men were bound and thrown into the furnace. The flames rose with such violence that they reached those who were carrying out the sentence. But the king saw something beyond comprehension: he had thrown three men into the furnace, yet now he could make out four, walking freely amid the flames, for the Lord had sent his angel to protect them. They had been thrown in bound, but now they were walking freely! The king had condemned them to the fire, but God had not abandoned them. Here we find our second "everyone": *everyone with Christ.*

We know the full meaning of that gesture. Humanity had been subjected to death because of sin, but God came to meet us. The Son of God became man, shared our sufferings and took our sins upon himself. Out of love for us, he gave his life on the Cross and rose again on the third day. Jesus Christ is alive! Jesus Christ He has conquered death and set us free from its power. Dear young people, Christ loves us and wants us to share in his own life. He has promised to remain with his disciples until the end of the age (cf. *Mt* 28:20). Christ offers you a life that not even death can take away.

There is one detail in the story that moves me deeply. From within the furnace, Azariah raised a prayer: "With a contrite heart and a humble spirit may we be accepted" (*Dan* 3:39). That young man had stood up to the king, yet he acknowledged before God his need for mercy. What an

admirable prayer! We too need to pray it. We all know the distance that sometimes exists between the good we desire and the choices we make. And we all need conversion.

Christ loves us as we are, but his love is too great to leave us prisoners of sin, of what destroys us. The fire he came to bring has the power to break our chains and restore our freedom to love. There are wounds to be healed, failings to be acknowledged and, whenever possible, wrongs to be made right. Allow Christ to transform you. Do not be afraid to approach the Sacrament of Reconciliation. How wonderful it is to know that our sins can be forgiven. Pray, read the Gospel and draw near to the Eucharist. The One who gave his life for us awaits us.

“Christ loves us as we are, but his love is too great to leave us prisoners of sin, of what destroys us.

In the midst of the furnace, the three young men began to sing. They invited the heavens and the stars, the mountains, the rivers and all living creatures to bless the Lord. They even said: “Bless the Lord, fire and heat” (3:66). They were inviting the very fire that surrounded them to join in their praise. Their song grew ever wider until it embraced all of creation. I like to think that this song continues to this day, and that every generation can add its own voice to it. How beautiful it would be if everything we do could become an act of praise. Perhaps today we could sing: *Art and culture, bless*

the Lord. Games and sports, bless the Lord. Science and technology, bless the Lord. Social media and screens, bless the Lord. Music and soccer, bless the Lord. Let everything that exists bless the Lord and praise him with hymns forever!

At the beginning of the story, the king had ordered *everyone* to worship his statue. At the end, those young men invited *everyone* to bless the Lord. The king needed threats to make people bow down; the young men, who had no power other than their faith, invited the entire universe to share in their joy. And so we arrive at the third "everyone": *everyone like Christ.*

Dear young people, whoever encounters Christ is called to live as he did (cf. *1 Jn* 2:6). And that is what I would like to invite you to do tonight: become saints. The saints too knew their weaknesses, but it was God's grace that transformed their lives and

taught them how to love. Jesus showed us the way: “Just as I have loved you, you also should love one another” (*Jn* 13:34). Behind that “just as” lies an image we should never forget: Jesus kneeling before his disciples to wash their feet. The Lord of *everyone* became the servant of *everyone*.

You too can wash the feet of your brothers and sisters. Share your bread with those who are hungry, open your doors to those who have no home, visit the sick and those whom no one wants to visit. There are also forms of suffering that cannot be seen: some need guidance or correction, others await words of consolation, and still others need to know that they are loved. The Lord gives us so many opportunities to be like him. May your lives become pages of the Gospel, written in the ink of mercy, so that those who meet you may recognize in you something of the love and joy of Jesus.

May your lives become pages of the Gospel, written in the ink of mercy, so that those who meet you may recognize in you something of the love and joy of Jesus.

Our joy is born of friendship with him and impels us to bring him to others. Remember the disciples on the road to Emmaus. When they recognized the Risen Lord in the breaking of the bread, they said to one another: “Were not our hearts burning within us while he was talking to us on the road?” (*Lk* 24:32). That very night they returned to Jerusalem. They could not keep to themselves the joy of knowing that Christ was alive! At the beginning, I said to you: “Welcome, everyone!” Now, as the Successor of Peter, I entrust to you the

second part of our motto: “Go and proclaim!” Go to your cities and towns, to every corner and every periphery. May those who feel far from God discover through you that Christ is seeking them.

In a little while, I will bless the cross that will travel through your communities. As that cross passes from one pair of hands to another, may the fire of Christ’s love also pass from one heart to another. May Our Lady of Luján accompany you and always guide you along this path: *everyone towards Christ, everyone with Christ, everyone like Christ! Go and proclaim!*

THE AUGUSTINIAN KEY

It is never too late

> **Late have I loved you, beauty so ancient and so new, late have I loved you!**
>
> Saint Augustine, Confessions, X, 27, 38

“Who told you it is already too late?” was the question that changed Guadalupe’s life, and tonight the Pope repeats it to the young. Augustine, who lamented having loved so late, discovered that God never tires of waiting: it is never too late to return to Christ.

10

FEDERAL PENITENTIARY COMPLEX · BUENOS AIRES

ADDRESS

A new life is possible

Visit to the Federal Penitentiary Complex of Buenos Aires

WEDNESDAY 11 NOVEMBER

> **Indeed, with God's grace, it is possible to move beyond total darkness and kindle small lights of hope.**

Good morning to all of you!

I am happy to be here with you today. Thank you for welcoming me and giving me the opportunity to have this encounter with you. I thank the Archbishop of Buenos Aires, Jorge García Cuerva, the Minister of Security, the Minister of Justice, the Chief of the Prison Service, as well as the Chaplain, Father Matías and all of you - especially those who have shared their testimonies. I hope that all of us, myself included, can carry in our hearts this message that a new life is possible. It is the hope we need. I am deeply grateful to Cristian, Maximiliano and Reinaldo, who have shared thesetestimonies. Thank you.

I would like to share with you a reflection on something we all have in common by virtue of being human: the experience of our limitations. Society often presents everything that constitutes a limitation —

incapacity, illness, old age and suffering — as if they were a defect to be corrected, while offering an abundance of possibilities that, in some way, can make us feel "immortal" (cf. *Magnifica Humanitas*, 118). We can see this in certain troubling realities that are all too familiar to us: the sense of omnipotence produced by drugs, the false power that comes from easy money, the cowardly sense of security that comes from inflicting violence upon the weakest, and the impunity that results from corruption.

We often become aware of our limitations through sin and its consequences, whether by making a mistake, suffering from an illness or experiencing the death of a loved one. For this reason, "over the years, we carry within us lessons that leave their mark like scars, the memories of a journey shaped by freedom and failure, dreams and disappointments" (*ibid.*, 120).

Certainly, the evil that assails the human heart wreaks havoc on society and on the lives of many people, sometimes reaching extremes of inhumanity. Nevertheless, “even when persons dehumanize themselves and bring about tragedy, a small light continues to shine [...] one that can be rekindled, with God’s grace, along paths of conversion and reconciliation” (*ibid.*, 121).

Dear brothers, this means that even amid the evil, pain and deepest failures you may have experienced or caused, your present circumstances can become an opportunity to begin your lives anew, as you have shared with us in your testimonies. Indeed, human beings do not flourish *in spite of* their limitations, but often *through* them (cf. *ibid.*, 118). It is precisely when our limitations become tangible in our lives that we can

discover a new wisdom, experience the closeness of others, and encounter the presence of the Lord (cf. *ibid.*, 119).

> **“Indeed, human beings do not flourish in spite of their limitations, but often through them** (cf. ibid., 118)**.**

Your time in this institution can be an opportunity to begin anew, making peace with God and returning without fear to the embrace of your families and society. For the experience of our limitations, “when truly accepted, does not diminish us but opens us to recognizing the face of God and others” (*ibid.*, 122).

Your time in this institution can be an opportunity to begin anew, making peace with God and returning without fear to the embrace of your families and society.

I know that this place, both in its structure and in its organization, makes the harsh reality of limitation painfully clear: being unable to leave freely, being unable to embrace your children each day and even having to endure other forms of deprivation. I can imagine your sleepless nights, while you miss your loved ones or think about those you may have hurt. I know that you are disappointed that you did not find a friendly hand, someone who trusted you, helped you get back on your feet and encouraged you to move forward

when you needed it most. And it may seem that all of this is an open wound that can never heal.

For this very reason, I would like to emphasize all the more that prison is also a witness to profound changes and conversions, to growth, learning and the acquisition of new skills and knowledge. After experiencing human fragility in its most painful form, many have learned to transform the desert of their own existence into a fruitful garden. Indeed, with God's grace, it is possible to move beyond total darkness and kindle small lights of hope. These glimmers of light also radiate beyond these walls: into your families, among those who work here and throughout society.

First of all, let us consider your families. They too are waiting for and need these glimmers of light to help them carry on. I

would like to address a few words to them. Dear fathers and mothers, dear wives and children, dear families of those who are incarcerated: I would like to remind you that Jesus Christ, when speaking of the importance of charity, identified himself with a prisoner (cf. *Mt* 25:36). He himself, before giving his life to save us, was deprived of his freedom despite being entirely without sin (cf. *Jn* 18:12). That is why we must turn to him and implore him on behalf of our loved ones who are in prison. Let us ask Jesus, who was himself a prisoner, to grant them all strength and wisdom, so that this time of solitude and isolation will not be in vain, but will become a time of grace and salvation (cf. *Titus* 2:11).

I would like to offer a word to the penitentiary service personnel and all the professionals and volunteers who carry out their work in the prisons of this country, as well as those engaged in prison ministry.

Dear brothers, you may be tempted to think that nothing will ever change for the better, or to feel powerless in the face of the "structures of sin" (Saint John Paul II, *Sollicitudo Rei Socialis*, 36) and of death, in the face of deception and corruption that do not disappear but are reinforced through various forms of aggression. I would like to remind you that your work is also an opportunity for growth and personal development. Dear brothers, let us remember that visiting those in prison is a work of mercy to which we are all called. I encourage you to be firm in faith and to anchor your lives in Christian hope, so that you may face the many challenges that arise each day and help make this environment more humane and respectful, one that truly fosters rehabilitation and reintegration into the community.

Dear brothers, let us remember that visiting those in prison is a work of mercy to which we are all called.

Finally, to the authorities and the whole of Argentinian society, I would like to say that it is precisely within our limitations that compassion, sincere concern for the needs of others and generosity find a place (cf. *Magnifica Humanitas*, 119). We are part of the same human family. Let us promote whatever contributes to the good of all. Let us accompany especially our children and young people, educating them in authentic values, caring for them and protecting them, so that they do not fall into the

pernicious networks of criminality. The Lord will call us to account for what we have done for each of our brothers and sisters.



The Lord will call us to account for what we have done for each of our brothers and sisters.

May Our Lady of Mercy shelter you all beneath her heavenly mantle. And may the blessing of almighty God, the Father, and the Son, and the Holy Spirit, come down on you and remain with you forever. Amen.

11

BASILICA OF OUR LADY OF LUJÁN · LUJÁN

HOMILY

Argentina, rise up and walk!

Holy Mass in front of the Basilica of Our Lady of Luján

WEDNESDAY 11 NOVEMBER

> **Argentina, rise up and walk!**

Dear brothers and sisters,

The reading from the prophet Isaiah that we have just heard invites us to imagine different types of terrain: the desert, the steppe and the mountain. All of them are called to bloom and sing for joy as they reflect the glory of God. Let us also consider today this beautiful country and the varied geography with which the Creator of the universe has adorned it: vast plains and mighty rivers, numerous mountain ranges, green plateaus and broad plains, deep seas, majestic glaciers and vast deserts. In all of its splendor and beauty, the entire land at the “end of the world” sings of the Lord’s glory.

Isaiah goes on to say that just as God causes water to spring forth in the parched land, making it more fertile, so too does he

quench the deep thirst of human beings and heal them of their illnesses, opening the eyes of the blind and the ears of the deaf. Dear brothers and sisters, these images speak to us of a new era and a promise of liberation. Do not be afraid, God is with us. Rejoice and be strong with the strength that comes from the Lord.

During these days, I have been able to see the richness of Argentina — not only in its geography but also in its people, in each one of our encounters, in the squares and streets and in the creativity, the spontaneity and the life that overflows at every turn. In the Magnificat that we have proclaimed as the Responsorial Psalm, the Virgin Mary likewise overflows with joy in the Lord and praises him for the wonders that he works in her. I thank God for the opportunity to meet this beloved people who open their doors to everyone and who share their bread as well as their music. In this country

there is always a place at the table for the newcomer, time is set aside to chat "between sips of mate," and a helping hand is extended to those in need.

Today, at the house of Our Mother of Luján, my thoughts turn in a special way to our beloved Pope Francis, who always carried the *Patroncita morena* in his heart. He taught us through his life always to love and venerate her. He continues to teach us this lesson from the place he chose for his burial, which is located so close to an icon of the Blessed Mother. In fact, his parting words were often: "May Jesus bless you and may the holy Virgin watch over you."

With a heart full of gratitude for the many gifts that God has poured out upon this country, on this occasion I would like to propose to you a journey that is the same as the one we experience in the celebration of every Eucharist. It consists of four steps:

reconciliation, enlightenment through the word of God, communion, and being sent forth on mission. Mary, standing at the foot of the Cross, unites herself to the Eucharistic Sacrifice and accompanies us on this journey (cf. Saint John Paul II, *Ecclesia de Eucharistia*, 56-58).

Many of our brothers and sisters — or even we ourselves and our families — may currently be living through moments of Calvary, suffering from illness, poverty, unemployment, discrimination or family breakdown, among other problems. In those dark moments, we understand Mary's experience at the foot of the Cross, with her mother's heart torn with grief. In that most terrible moment of her life, Mary received a new mission from her Son, embracing all humanity in her mother's heart. We are likewise called to receive God's grace and to undergo processes of forgiveness and reconciliation that renew

peace, hope and charity within us. Let us be sincere, acknowledge our faults and ask the Lord for forgiveness; forgiveness for that beggar, for that tear I caused to fall; forgiveness for those eyes that, when they met mine, I refused to look at (cf. *Zamba del perdón*). We also need to reconcile ourselves with our past and present, in order to build a new future where love has the final word.

Let us also recall the experience of the disciples on the road to Emmaus. They were walking along with sad faces, and were discouraged and weighed down by the harsh reality of the Lord's death. At that moment, the risen Jesus appeared and explained the Scriptures to them. When they shared a meal together, they recognized his presence, which had set their hearts on fire (cf. *Lk* 24:13-35). Dear brothers and sisters, that is often our experience too, for we also can feel tired,

disappointed or disoriented. We need a compass, a guide, and indeed we already have it in Sacred Scripture! Let us allow ourselves to be enlightened by it, for the word of God is a lamp for our steps and a light to our path (cf. *Ps* 119:105).

> **“We also need to reconcile ourselves with our past and present, in order to build a new future where love has the final word. Let us also recall the experience of the disciples on the road to Emmaus.**

As a third step, after reconciliation and enlightenment through the word, we are called to communion. Christ himself invites

us to his table, and at that table we are all welcome (cf. *Mt* 22:9-10). There is a place for everyone, especially for those who are most in need: the poor and the hungry, migrants, the sick and prisoners, with whom the Lord identifies (cf. *Mt* 25:35-40). Indeed, "the Eucharist, which is the sacrament of unity, nurtures our belonging to the Body of Christ and teaches us how to share. The diverse sensibilities present in the Church and the strong convictions that animate each person are a source of richness if they remain anchored in the certainty that unity is a gift received and a responsibility to be fulfilled" (*Magnifica Humanitas*, 88). Communion with Christ does not cause us to withdraw into our personal affairs, nor does it lead us to take advantage of others' needs or allow us to shirk our responsibilities. Rather it impels us to be an active part of a community, to

share the gifts we have received freely, and to offer what little we have for the good of many.



There is a place for everyone, especially for those who are most in need: the poor and the hungry, migrants, the sick and prisoners, with whom the Lord identifies (cf. Mt 25:35-40)**.**

We are invited to demonstrate charity in the manner of Christ. Mary also teaches us that way at the foot of the Cross, for there on Calvary, both she and her Son loved to the end (cf. *Jn* 13:1). Loving like Christ is not a matter of doing great things, but of remaining faithful at the Lord's side, just as his mother did, both in times of suffering and in times of joy, glory and light. It is a

matter of looking at life through heavenly eyes and painting each of our days with the color of hope. We know that there are many difficulties, but the Lord also inspires heroic acts of charity in our people. These include the father who rises early every day to bring bread home, the mother who stays by her sick child's side during long nights in the hospital and the good friend who shares his time with those in need.

“

It is a matter of looking at life through heavenly eyes and painting each of our days with the color of hope.

Dear brothers and sisters, the final step is the sending forth on mission, just as we are encouraged at the end of Holy Mass. Go and proclaim (cf. *Mk* 16:15), because "we cannot keep from speaking about what we have seen and heard" (*Acts* 4:20). Go and evangelize; proclaim the joy of the Gospel through words and good deeds. Argentina, rise up and walk! As Saint Augustine tells us: "Love and do whatever you please: if you are silent, be silent out of love; if you cry out, do so out of love; if you correct, correct out of love; if you forgive, forgive out of love. May the root of charity dwell within you; from that root, nothing but good can spring forth" (cf. Saint Augustine, *Homily on the First Letter of Saint John to the Parthians*, 7:8).

As Saint Augustine tells us: "Love and do whatever you please: if you are silent, be silent out of love; if you cry out, do so out of love; if you correct, correct out of love; if you forgive, forgive out of love. May the root of charity dwell within you; from that root, nothing but good can spring forth" (cf. Saint Augustine, Homily on the First Letter of Saint John to the Parthians, 7:8).

Mother of Luján, my Pontificate began on 8 May, your feast day. Like millions of Argentines who come to your home to implore your maternal protection, I too wish to take refuge under your mantle. Guide me, Mother, in the apostolic mission the Lord has entrusted to me, and guide and

accompany the Argentine people on their journey. Help them to build bridges of charity and networks of solidarity; inspire in them the desire to continue along paths of reconciliation, communion and mission, illuminated by the word of your son Jesus Christ and firmly grounded in him, “the cornerstone” (*Acts* 4:11). Amen.

WORDS OF THANKS OF HIS HOLINESS POPE LEO XIV AT THE CONCLUSION OF HOLY MASS

Dear brothers and sisters, I give thanks to God for the experiences I have had during my visit to this country, the birthplace of our beloved Pope Francis. I thank all those who made my visit possible: the civil and religious authorities, the organizers and volunteers, as well as the many individuals, families and communities who took part in each of the events or followed them

through the various means of communication. Thank you, Argentina, for welcoming me with open arms!

The image of Our Lady of Luján, which accompanies us today, arrived in this nation on a cart and did not wish to continue its journey; it remains with you always. The Successor of Peter must now continue his mission elsewhere, wherever the Lord sends him, but he would like to tell you that he carries all of you in his heart.

May God bless this land of Mary Immaculate, whose sky-blue and white mantle is reflected in the colors of its flag. May the peoples of the north, with their hills and valleys; of the south, with their imposing glaciers; of the east, with their rivers and jungles; and of the west, with their majestic mountain ranges, give glory

to the Lord for so many gifts received. In his name, may you all go forth and proclaim the Gospel with joy and gratitude.

Thank you for welcoming me so warmly; I have indeed felt at home. Let us remain united in Christ, praying for one another and entrusting ourselves to the maternal protection of Our Lady of Luján. Farewell, beloved Argentina!

“

Thank you for welcoming me so warmly; I have indeed felt at home.

IMPROMPTU WORDS OF GREETING TO THE VOLUNTEERS

Unofficial translation by the AgustinosConElPapa.com editorial team, from the Spanish original: the official English version was not available on vatican.va.

Thank you very much! Good morning!

Good morning, Argentina. Good morning, Luján.

Well, the moment has come. The end of such beautiful, such lovely days, in which we have celebrated life, celebrated faith, and recognized the great value of human life, as well as the great gift the Lord has given us: faith. In the presence of Christ Jesus, who gave his life for us, and of his Mother Mary, Our Lady of Luján, we have celebrated the Eucharist.

So there is no better word to say than: Thank you! The Eucharist, which is thanksgiving, is to recognize that everything is a gift.

Like Jesus, who came to give his life, you too, as volunteers, have given your lives to help all the people of Argentina during

these days, and to help this servant of yours as well. Thank you so very much; may the Lord bless you always.

The Lord be with you…
Blessed be the name of the Lord…
Our help is in the name of the Lord…
And may the blessing of Almighty God, the Father, and the Son, and the Holy Spirit, come down upon you. Amen.
Long live Christ! Long live the Virgin Mary!
Thank you very much!

THE AUGUSTINIAN KEY

Blessed for believing

> **Mary was more blessed in receiving the faith of Christ than in conceiving the flesh of Christ.**
>
> Saint Augustine, On Holy Virginity, 3, 3

At the foot of the cross, the Mary of the homily in Luján remains faithful beside her Son. Augustine saw in that faith, more than in motherhood according to the flesh, Mary's true happiness.



A book to read on your phone, any time of day.

VISIT OUR WEBSITE

agustinosconelpapa.com/en

Copyright © Dicastery for Communication